

DESTINY

The Magazine of National Life



THE ART OF ANGLING

Fishing in Troubled Waters

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"The ten-tribed kingdom of Israel was taken away into Assyrian captivity about 721 B.C. They moved from the land of their captors north and west, eventually going into southern Europe. Sharon Turner, the great Anglo-Saxon historian, tells us, 'The migrating Scythians crossed the Araxes, passed out of Asia, and suddenly appeared in Europe in the sixth century B.C.' II Esdras 13 informs us that the ten tribes left their exile, moved across the Euphrates to a place called Arsareth (city or hill of Sareth). To the northwest of the Black Sea is a River Sareth to this day. The burial place of these people has furnished ample inscriptions to show clearly that the ten tribes of Israel were resident in the Crimea for centuries. They moved westward across Europe, under different names but all one people. These were the early ancestors of the Anglo-Saxon-Celtic peoples." (*Documentary Studies*, page 150.)

The above photograph is a Hebrew-Phoenician inscription found on a tombstone in an Israelitish cemetery in the Crimea of the year 15 B.C., reading: "This is the tombstone of Buki, the son of Itchak the priest; may his rest be in Eden, at the time of the salvation of Israel. In the year 702 of the years of our exile."

ANGLING FOR MEN

We are prone to think only of the disciples of our Lord as fishers of men. That they were so commissioned is clear for Jesus used the analogy of the patient fisherman in commanding his followers to diligently seek converts to Christianity. Thus, throughout the Christian dispensation this type of fishing for men and women has gone on and multitudes have been brought to a knowledge of the Lord as their Saviour as a result.

But, lest we overlook another fact of life, we are compelled to realize that there are others fishing today in the troubled waters of world agitation and turmoil. These are the minions of the Evil One who are drawing in full nets for their own master.

Habakkuk the Prophet refers to the unfortunate ones caught by evil anglers when he says, "They [evil men] take up all of them [their victims] with the angle." These are men and women who are being caught like fishes snared by the angler's net. Because of these evil conditions, the Prophet appeals to God:

"Thine eyes are too pure to rest on evil, thou canst not look on at oppression. Why then look on at ruthless men? Why then be silent when the impious are swallowing up the good? Thou hast made men like fishes in the sea, like swarms without a chief; the impious hook them, haul them up, sweep them into the net, and catch them in their seine, shouting for joy; in honour of their net they sacrifice, and they burn incense to their seine, for yielding them so rich a catch, and food so plentiful." (Hab. 1: 13-16, *Moffatt Trans.*)

The Prophet then asks the Lord this question, "Are they to go on drawing the sword, murdering peoples without pity?" (Hab. 1: 17, *Moffatt Trans.*) Thus does the Prophet sum up the results of violence and evil, with aggressors taking spoil at will and causing the earth to be filled with strife and contention, "So Law is benumbed, justice is never in action — for evil men hamper the just, till justice goes awry" (Hab. 1: 4, *Moffatt Trans.*).

However, the Lord answers the Prophet by declaring, "But the just shall live by faith." So, regardless of the fact that evil men are angling to trap them, those who trust in the Lord continue in their faith, awaiting the day when the earth shall be filled with the knowledge of the Lord as the waters cover the sea. Continuing, the Lord announces the ultimate judgment that will overtake all those who are perverting justice.

Of those who have gathered much plunder, He promises they will be made to repay their victims with interest. Then, referring to the men who have stored up ill-gotten gains, and built for themselves a place of safety thinking thus to be beyond the clutches of calamity, He says their lives are to be forfeited. Turning to those who have built cities by the shedding of blood and founded towns through iniquity and crime, the Lord declares the very stones and timbers are later to bear witness against them.

Due to the evil angling for the souls of men, the Lord pronounces, "Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken" (Hab. 2: 15). The Lord's right hand cup is reserved for him and he will drink deep of disgrace and will receive no honor.

Idolatry of all kinds is condemned and woes are pronounced upon all who violate the first commandment, "Thou shalt have none other gods before me." According to Habakkuk all this vileness has resulted in the people being worn out by their tribulations. The nations have become exhausted, for he likens the worth of their activities to smoke that passes quickly away. Evildoers cannot escape the inevitable results of their own scheming and another inspired writer comments upon the climax of these conditions in the same vein, "As the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them" (Ecc. 9: 12).

But the righteous need not despair, for in the end of the age the Glory of the Lord will fill the whole earth. Habakkuk therefore concludes, "But the Lord is in his holy temple: let all the earth keep silence before him" (Hab. 2: 20).

YOUR attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national phase*, to discover the Bible as the most modern Book in the world. Containing information we must all shortly take into account, it deals mainly with the origin, history and destiny of *one* race and it is very probable that *you* are of that race, thus both the Bible and DESTINY deserve your consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By

FOREWORD

what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do.

His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, however, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King.

Thus we stand for *the whole law of God and the whole Gospel of Christ*! In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today — the same people with the same work — now nearing the time of the full entry of the rule of God among men.

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Israel! To many folk, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism. God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true progress. While performing that service, God guaranteed to Israel the reward which every faithful servant should receive: the benevolence and protection of the Master. He placed

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THE MARCH OF HISTORY

AN ALARMING SITUATION

TWO YEARS HAVE passed since Mr. David Eli Lilienthal was appointed by President Truman to head the Atomic Energy Commission, the appointment being confirmed by the Senate. Recent developments involving Mr. Lilienthal did not come as a surprise to readers of DESTINY for in the April 1947 issue, in referring to the controversy over the confirmation of Mr. Lilienthal's appointment, we said in part:

"Our nation was founded upon the Bible and the principles of the Christian faith have tempered our acts and methods in the affairs of national administration. Upon such a foundation this nation grew from small beginnings until today it has become a major world power and at the moment is in exclusive control of the most fearful type of destruction known to man — the atom bomb. Having reached national maturity, evil forces are increasing their pressure to control and administer the affairs of this great people and, if successful, would completely divorce that administration from Christian principles. Already we have departed from our original precepts, since the ideals and aspirations of a government reflect the principles of those who are in positions of authority. Men in office should at least conform in spirit and thought with that required of leaders under Moses:

"Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them." (Ex. 18: 21.)

"To this instruction should be added the high standard of New Testament requirements exemplified in the instructions given by Jesus Christ in the Beatitudes. He gave the qualifications of those who will have authority in His Kingdom. They will be self-effacing, kind-hearted, desiring only that righteousness shall be established, merciful and in whose hearts there will be no evil. Is the President appointing for office, and is Congress confirming the appointment of men who have such qualifications? Observation leads to the conclusion that political expediency seems to far outweigh any other consideration in these selections.

"This is an hour of crisis and, regardless of race or color, only men who possess the above attributes should be selected. Because of past failures in this respect, our nation today is afflicted with maladministration and corruption. A committee is now to be entrusted with the most destructive force at our command and every member of that committee should be made to pass the

above qualification test. God help us if we require less, for the very safety of our nation, and even its future existence, rests in the hands of this committee.

"Russia is using every means at her command to secure the secret of the atomic bomb. Because a Communist cannot be trusted, and due to the fact that the question of his sympathy with Communist ideologies has been raised in connection with Mr. David Eli Lilienthal, every doubt should be removed as to his allegiances before confirming his appointment. With this in mind, and the need of recognizing the qualifications set forth by both Moses and Jesus Christ for holding office, the following telegram was sent to a member of the Senate who occupies an influential position:

"May I respectfully direct your attention to the following salient facts which have a pertinent bearing on the confirmation of Lilienthal to head the Atomic Energy Commission. The safety of our nation absolutely depends upon the beliefs of the man holding this important position. History amply verifies that the only men who can be absolutely trusted are those of sterling Christian character. There is universal agreement that use of atomic energy has introduced into our generation the possibility of fearful destruction or untold blessings. The ultimate decision as to which it shall be lies in the hands of men who will have control of atomic power. Since this is an American decision of crisis, in the interest of the preservation of the American nation, should we not remember what General George Washington meant in a critical stage in the American Revolution when he said, 'Let only Americans be on guard tonight!'"

(Signed) HOWARD B. RAND, Editor

The above telegram was sent to Senator Arthur Vandenberg of Michigan. However, Mr. Vandenberg, for reasons best known to himself, finally issued a public statement of his support of Mr. Lilienthal which assured Senate confirmation of the appointment.

In DESTINY for May 1947, in discussing the enemy within, attention was called to the seriousness of delivering control of the atomic bomb over to anyone in whom there is the slightest suspicion of disloyalty or who is in any degree inclined toward Communism. Certain facts regarding the questionable background of Mr. Lilienthal were published and, along with this information, we reprinted the following from the *Los Angeles Examiner* of January 9, 1947:

"David E. Lilienthal, head of the board, is a long-time ardent New Dealer and a member of at least two Communist-dominated organizations (unless he has resigned very recently), the 'National Lawyers Guild' and the 'Southern Conference of Human Welfare.' The FBI and the House Committee on un-American activities hold these groups to be potentially subversive, aligned with the world movement to overthrow this government. Associated with Lilienthal on the atomic energy board is Lewis E. Strauss, also a New Dealer, and a member of Kuhn, Loeb and Company, international banking firm [this firm was instrumental in furnishing financial aid to those who led the Bolshevik revolution in Russia in 1918]. Americans traditionally distrust International bankers, remembering how many of them have figured in world power politics and exploitation. A third member of the atomic energy board, William W. Waymack, editor of the *Des Moines Register*, reportedly is listed in the potentially subversive files of the FBI and the House Committee on un-American activities. Waymack is vice-president of the Americans United For World Government, and a member of the pro-Soviet 'National Committee for Civilian Control of Atomic Energy.' He also was a sponsor of a group working for 'medical aid to Soviet Russia' and a speaker before the Communist Russian War Relief — as reported in the pro-Communist magazine, 'Soviet Russia Today.'"

Closing this editorial, we said:

"If men disloyal to our government were occupying key positions, they could readily deliver our atomic weapons from the United States stock piles to subversive groups within our nation. It would then be a simple matter for the enemy within to secure control of government and thus dominate this great nation. The danger is real and may American citizens demand that there be no shadow of doubt concerning the loyalty of anyone closely or even remotely connected with the board to whom this power is entrusted. If our nation continues to be ruled only by the politically-minded instead of being governed by men exercising the wisdom of statesmen, we shall soon lose our freedom and individual rights. May America awaken before it is too late and may Congress also become alert to the grave danger confronting our nation today."

For two years we have watched the entire situation with growing apprehension as the program of subversive activities has unfolded with heightening clarity. The present disclosures of the giving of scholarships to known Communists and the laxity in security regulations affecting our atomic bomb materials are not merely disquieting — they are extremely alarming. But it must not be forgotten that the Senators responsible for confirming Mr. Lilienthal's appointment two years ago in the face of the tremendous public opposition to him, and in the light of the known facts concerning his record, are definitely personally responsible for the serious situation that has since developed.

Fear to openly discuss the facts back of the situation is also a major factor in contributing to the seriousness of what we are now facing. It is past time to remove the cloak of secrecy surrounding certain types of activities going on in high places in our country and expose those who are responsible. Mr. Fulton Lewis, Jr., in his radio broadcast of Tuesday, May 10, 1949, stated in part:

"It is grotesque enough, the thought that any government agency would run the slightest risk of sponsoring any individual who even entertains the thought of overthrowing by force and violence, the very government from which he is receiving assistance. But in the Atomic Energy Commission — as vital as that picture is — it is almost incredible. But other incredible things are happening under Mr. David E. Lilienthal."

After giving the details concerning the Communist stu-

dent, Hans Freistadt, to whom a scholarship was granted, Mr. Lewis closed his remarks with the following question:

"Is it a fair question to ask whether that is just a matter of stupidity, or whether this passes stupidity and looks like part of a plan? What do you think?"

There is indeed a plan and all this is part of the general program looking to the day when control over the United States may be attempted by those who are its directors.

RECOGNIZING RED CHINA

THERE IS TALK in Washington and London of recognizing the new government of the Chinese Reds due in a large measure to the desire to secure commercial advantages in trading with the Chinese. For the sake of financial profits men will sell their souls and it seems that for the same reason a government will extend recognition to a regime that establishes itself in power through violence.

It is wrong, so we are told, to recognize Spain but Red China is a different matter since the financial returns are much greater in commercial dealings with a nation of 400,000,000 people. Besides Spain, though totalitarian, is an anti-Communist country and is therefore on the black list of the subversive groups in the United States, as evidenced in the statements of their radio spokesmen.

The Anglo-Saxon world is playing fast and loose with its future security for pound and dollar considerations, for the Red leaders of China are already on record, as pointed out in "Awakening the Heathen," *DESTINY* for June 1949, that, in case of war between the West and the East, 400,000,000 Chinese will join with Russia in such a conflict. Trading with Red China will further strengthen these leaders, placing them in a much better position to assist Russia in World War III than would otherwise be the case. Apparently men will advocate a truce with the devil providing there is money in it for them. Thus, we fight Russia in the West and talk of compromising with her in the East for the sake of financial gain.

THE PARIS CONFERENCE

BEFORE THIS ISSUE of *DESTINY* comes from the press, the fate of the Paris Conference will no doubt have been decided. As we pointed out in *DESTINY* for June 1949 in "Subtle Camouflage," no possibility existed for the Big Four Foreign Minister's conference to succeed in the attainment of its objectives. We said in part:

"Of one thing the Western World may be sure: every apparent concession the Kremlin makes has an ulterior motive back of it. There is no such thing as an act in good faith by Soviet Russia under its present leadership. . . . The Soviets are committed to waging unrelenting warfare against all who are in opposition to their way of life. Time will disclose the important moves which are being made behind the smoke-screen furnished in the lifting of the Berlin blockade."

Since the above editorial was written the blockade has been reimposed by roundabout methods — more evidence that Russia does not act in good faith. The present conference is the sixth since the end of the war four years ago, during which attempts have been made to reach an understanding with the Kremlin. Every concession made to Russia has been of no avail.

It seems likely that the outcome of the present conference will bring home to the men and women in the sphere of the West that there can be no accord between the East and the

West and that every move to try to compromise or to reach such an accord is doomed to failure. We are confident that the ultimate outcome of the present Paris conference will prove to be no exception to all previous meetings, for it is impossible to do business with the tyrannical, truce-breaking leaders of Russia who lie more easily than they tell the truth.

When will we as a nation awaken to the true state of affairs and understand once and for all time that the leaders in the Kremlin have elected that there shall be war. When the force of arms will serve their purposes better than present methods, they will resort to their use. At present Moscow is simply playing for time and she continues to confuse issues to prevent vigorous military preparations on the part of the West to meet her future evil aggression. The coming armed conflict is inevitable, for it is definitely scheduled in the plans of the Politburo for a time to come when they will strike with all types of destructive weapons which they expect to have in abundance by then — including the atom bomb — in the supreme bid for world domination and rule.

RECOGNITION OF SPAIN

REGARDLESS of how we may feel toward the Franco government of Spain itself, it is a known military fact that, if war with Russia came in the West, Spain would be a most important area in defense plans against Soviet aggression. The Senate of the United States is pressing the State Department for the recognition of Spain, but there is strong opposition within our nation from certain quarters to such a move. Certain radio spokesmen for this opposition are doing everything in their power to prevent that recognition. We know that the Communists are definitely opposed to the reopening of diplomatic relations with Franco. In *DESTINY* for June 1946, in "Soviet Interest in Spain," editorial comment was made upon a proposal to end recognition of Spain. We asked the question then:

"Will the United States and Great Britain fall for this subtle program, the ultimate purpose of which is to challenge them and, if possible, bring about the destruction of their power and position in the world today?"

The Anglo-Saxon world fell for the Soviet program and their representatives were withdrawn from Spain. Today Moscow is challenging Anglo-Saxon power in the West while outmaneuvering its scope in the East and will soon be actively moving in a military way in the Middle East which will endanger its world position. If it is wrong to recognize Franco and his totalitarian regime in Spain, it is doubly wrong to recognize Soviet Russia's Communist regime. Soviet Russia has sent millions of innocent men and women to untimely graves and holds many more millions in concentration camps, not to mention the fact that she has literally enslaved the entire population of Russia. In *DESTINY* for February 1947 we said in part:

"Let us stop playing the Soviet game. Why should we interfere in Spain's affairs? Yet this is the program on the agenda of the UN if Russia has her way."

Well, Russia had her way. What is of interest now in the present moves to pressure the State Department at Washington to recognize Spain are the statements being made by certain radio commentators and others who are in sympathy with the Communist program. We are being told that Franco helped Hitler and therefore he should not be recog-

nized. But what of Stalin and the help he also furnished Hitler, which was far more deadly to us than any help Franco gave? In 1939 Stalin refused to form a united front against Hitler as requested by Prime Minister Chamberlain of Great Britain. That same year von Ribbentrop concluded a Russian-German pact with Stalin. It called for close political and economic cooperation. Throughout Germany it was celebrated as a means to make the British blockade ineffective. This pact made the German attack upon Poland possible and the Soviets moved into this unfortunate country in partnership with Germany. The Soviet treaty with Japan in 1940 paved the way for Japanese aggression at Pearl Harbor.

The interesting question is, Why is Spain being selected as the nation that should be shunned because Franco was friendly with Hitler when Stalin was responsible for assisting both Germany and Japan in their aggression, even marching along with Hitler in his initial attacks upon Poland? Can any conclusion be reached other than that those who are so vehemently opposed to the recognition of Franco are actually sympathetic with the Communist program, one objective of which may well be to prevent Spain from becoming friendly territory from which a successful stand might be made against Soviet military aggression in Europe.

THE END IN SIGHT

MANY *DESTINY* READERS will recall the editorial titled "The Economic Outlook," *DESTINY* for September 1945, in which it was pointed out that judgment began upon our present economic world structure with the Wall Street crash of 1929. In that editorial we said in part:

"There can be but one end to the prodigious spending and governmental regulation and control of the activities of men in so far as the economic structure is concerned, and John has given that predicted end in the 18th chapter of Revelation.

"John describes three stages in the destruction of our present economy: 1) judgment upon the system, 2) destruction of wealth and cessation of trade, and 3) collapse of the system itself. Twenty-one years, or three times 2,520 days, appears to be the period during which the entire economic structure will come to judgment and be destroyed."

Then followed the division of this period of twenty-one years into three stages of 2,520 days each, with the second stage beginning in September of 1936 and the over-all length assigned to the destruction of the system itself ending by July of 1950. With these facts in mind, it was most interesting to read *The Investor* by Edson B. Smith in *The Boston Herald* for May 24, 1949 in which he stated:

"The bull market in stocks ended in the early summer of 1946. A sharp drop occurred in September of that year. Since then the market performance has been inconclusive. At no time in the last two and a half years has there been either buying or selling of stocks of sufficient persistence to allow a major trend either up or down to develop.

"In retrospect it is apparent that the average investor had no confidence in the high level of industrial profit which prevailed in 1947 and in 1948. In view of current business trends, this point of view, if premature, seems to be in process of vindication.

"There never was much doubt about the ultimate inevitability of a letdown from the post-war boom. The main difference of opinion has been when it would occur and how serious it would be. The first of these doubts is in process of being removed. The business recession is here. How long it will last and how deep it will cut are two questions which still remain unanswered."

This is an interesting summation of economic trends established in September of 1946 which have had a marked effect upon the stock market ever since. September, 1946 was the completion of a 10-year (perfect) cycle after September, 1936. Mr. Smith indicates its importance in retrospect.

The answers to his two questions, which Mr. Smith says have remained unanswered, will be found in a study of the data presented in the *DESTINY* editorial referred to above. The views presented in financial reports generally, however, and the wide range of opinions expressed in the news about national economic prospects indicate that very few are aware of the actual extent of the economic disaster that now confronts the entire world. Many will not recognize what we are facing until the end of the third economic stage is reached in 1950 which will herald the collapse of the system itself.

In our national, state, county and city governmental programs of taxing and spending and spending and taxing, we are marching on to the inevitable climax when the full effect of the predicted judgment foretold by John in Revelation will fall upon the whole world economic structure. There is so little genuine security now in worldly wealth that they are wise and happy indeed who have invested deeply in Kingdom securities. They will receive dividends with interest in the age to come when the Kingdom of God will be functioning upon earth in all of its perfection.

PRAYING FOR PEACE

THE PRESIDENT of the United States issued a call on Memorial Day for our nation to pray for peace, setting aside the hour from eleven to twelve in the morning for this purpose. All men of good will desire peace, but there are certain steps the nation must take before they can hope to have their prayers for peace answered. From time to time in *DESTINY* we have pointed out the ineffectualness of prayers for peace until the conditions are fulfilled that will enable God to answer prayer. Through Isaiah the Prophet God succinctly sets forth the requisite for peace:

"Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea." (Isa. 48: 17-18.)

The pity of it all is that it is the Christian Church which has failed to teach the way to peace. In every emergency the idea is conveyed that all that is necessary is to issue a general call to prayer. But James informs us:

"The effectual fervent prayer of a righteous man availeth much." (James 5: 16.)

Unrighteous persons, those who refuse to heed His commandments and observe His statutes, cannot hope to secure answers to prayer. Millions were praying for peace on that fateful day of September 3, 1939 but their prayers were of no avail in averting the calamity of war. The reason for this is found in the fact that men have set at nought all the counsel of the Lord with the inevitable result:

"When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the Lord: They

would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." (Prov. 1: 27-31.)

In contrast to this is the statement:

"But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." (Prov. 1: 33.)

In 1939 the combined prayers of Protestants and Catholics did not prevent the world from being ravaged by war, nor will the prayers today prevent the coming of World War III because men and nations are still refusing to heed the call to righteousness.

God did confirm His covenant of peace with His people for a season as an example of His intention (see *Study in Daniel*, * page 253), but instead of a demonstration of gratefulness to Him for the blessings of prosperity and peace during the period of freedom from war, there was a steady increase in the growth in materialism and a general spread of spiritual decadency. Higher criticism, and its counterpart, modernism, also began to flourish throughout Anglo-Saxon lands until, as shown in *Study in Daniel*, in the midst of the great Jubilee Week, peace itself was taken away as the result of the German invasion of Belgium in the summer of 1914, commencing World War I. From that day to this there has been no peace, for armed conflicts of varying degrees of intensity have been taking place on some part of the globe ever since. The pronouncement of Isaiah is germane to present conditions:

"But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." (Isa. 57: 20-21.)

Our national sin is the refusal to return to the pure administration of the commandments, statutes and judgments of the Law of the Lord.

Instead of offering prayers for peace at this time, it would be more sensible, under present conditions, to pray that God will teach His people humility so that they may turn to Him with sincere hearts and a firm intention to believe His Word and abide by all His commandments. That type of prayer will be answered! However, to pray such a prayer will bring about increasing troubles, for it is only under pressure that men and women realize their deep spiritual needs and become willing to turn from disobedience to seek the way of righteousness and God's will.

The Bible abounds with illustrations of men and nations trying again and again to secure peace and prosperity without complying with the conditions which would enable them to escape trouble and sorrow. In every instance they failed to attain their desired objective because of their refusal to give up their evil activities.

It is well to remember that Daniel clearly points out that, following the taking of peace from the earth, desolation and wars would continue until the consummation; that is, until the completion of the age. Prayers for peace, then, are of no avail at this time; rather, we must pray for spiritual enlightenment so that God's people will awaken to their responsibilities and come to a full understanding of what God requires of us in this crisis period. Then our nation will be in a position to approach the Throne of Grace and ask for help so that it may not perish in the calamities which will bring the present age to its close.

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High Time to Wake Up

By C. R. DICKEY

ON ALMOST EVERY page of the New Testament there is a note of expectancy and urgency. God used both angels and men to prepare His people for the world-changing events of the Christian era. An angel of the Lord announced to Mary and Joseph the coming of Immanuel in the manner foretold by the prophet Isaiah. Angels proclaimed the birth of Jesus and joined the shepherds in praises to God for His glorious advent.

John the Baptist heralded the ministry of the Lord Jesus, as prophesied in Isaiah 40, saying:

"Repent ye: for the kingdom of heaven is at hand. . . . Behold the Lamb of God, which taketh away the sin of the world. . . . And I saw, and bare record that this is the Son of God."

When our Lord's redemptive death finished the purpose of His First Advent, His body was laid to rest in a tomb belonging to Joseph of Arimathea. As dawn appeared on the third day, an angel met the women at the sepulcher with this astonishing news:

"Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you." (Matt. 28: 5-7.)

During the forty days following the Lord's resurrection, He gave instructions to the Apostles whom He had chosen and "showed himself alive after his passion by many infallible proofs . . . speaking of the things pertaining to the kingdom of God."

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1: 9-11.)

Moffatt's rendition of this passage is

even more emphatic concerning the Lord's return:

"As he went up, their eyes were fixed on heaven; but just then two men stood beside them, dressed in white, who said, 'Men of Galilee, why stand looking up to heaven? This Jesus who has been taken from you into heaven will come back, just as you have seen him depart to heaven.'"

This last statement, made as it was by heavenly messengers, is one of the most significant to be found anywhere in the entire Bible. It has filled Christian hearts with anticipations of joy for nineteen centuries. It was this expectancy of Christ's return in power and glory which added eagerness to the preaching of the Apostles after Pentecost. That it was uppermost in Peter's mind as he spoke in the power of the Holy Spirit is evidenced by his exhortation in Acts 3: 19-21:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Paul had much to say about the glorious hope of His appearing. He tried to impress his hearers with the necessity of knowing the importance of the prophetic times in which they lived. But men have always been inclined to regard Scriptural prophecy as something impractical, visionary and unrelated to mundane affairs. Each generation sees its own age as one in which "all things continue as they were from the beginning of the creation"; therefore, no generation as a whole is ever aware that it may be fulfilling Biblical prophecies, or that Divine processes may be at work in its own time, changing the old and familiar order of life on this planet. Some such thought must have been in the mind of Paul when he wrote the following warning to the Christians at Rome:

"And that, knowing the time, that now it is high time to awake out of sleep: for

now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." (Rom. 13: 11-12.)

If the Spirit led Paul to warn his generation that it was then "high time to awake out of sleep," how much greater is the need for that warning today? We are nineteen hundred years nearer to the Day of the Lord — nineteen hundred years nearer to "the restitution of all things" — than the first generation of Christian believers. The night is far spent indeed, and "the day of Jesus Christ" is at hand.

"Knowing the time" is the key to understanding the age in which one lives. Only the alert individual will be mindful of the relation of marching events to prophetic time periods as forecast in the Divine Plan. Thus, to know the time and nature of certain prophetic events on God's agenda is a matter of supreme importance. Even professed Christians walk in darkness unless they wake up, "put on the armour of light" and study to know the timing of the Word of God.

What period of Bible history are we in now? Certain signs were given to mark the end of the era which began with the birth of Christ. These signs are known already to wide-awake, diligent workmen who have studied to show themselves "approved unto God"; but they are unfamiliar to many others who have not yet come to a knowledge of the times and the importance of learning how to read the signs along the way.

Jesus rebuked the Pharisees and Sadducees because they failed to "discern the signs of the times." Adequate signs had been given them in the writings of the prophets by which they could know the time of Messiah's advent and by which they could identify Him. Through unbelief and hardness of heart they refused to heed the prophets; as a consequence, they knew not the time of their visitation. The fatal result of that willful blindness has been recorded in the New Testament and in the subsequent history of unbelieving Jewry.

Incredible as it may seem, a similar tragedy of blindness and unbelief is being re-enacted by the major portion of Christendom in regard to the Second Advent of our Lord. Prophecies pertaining to Messiah's First Advent in humility and sacrifice are few in number compared to the many references to a second coming in power and kingly glory. Notwithstanding distinctive waymarks pointing to the time and circumstances of His return, church leaders in general have had no message for the world in our time except that of the cross and the sufferings of Christ. None should ever be guilty of minimizing the vital message of the cross of Calvary, for without it no man can lift the curse of sin or enter into the Kingdom of God. But the story of the cross has been going out for almost two thousand years; it has been proclaimed to the far ends of the earth, during which time members have been added to the Body of Christ in preparation for the establishment of His Kingdom.

The time is at hand to change the emphasis in our witnessing from the cross to the crown. As a matter of fact, the cross should never have been preached without its corollary, the crown. In heralding the First Advent, it was sufficient for John the Baptist to announce the presence of "the Lamb of God which taketh away the sin of the world." However, the sacrifice of the Lamb — the humiliation of the cross — was only a means to an end; an end that will be consummated in the return of Christ to restore the Kingdom and reign over His redeemed people forever. Note how John in the Book of Revelation always mentions the cross in its relation to the future glory of Christ. For example:

"Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Behold, he cometh with clouds; and every eye shall see him. . . . Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. . . . The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (Rev. 1: 5-7; 5: 9-10; 11: 15.)

In the main twentieth century preachers have given us a deleted and distorted Gospel. They have exalted the cross of Christ as an end in itself to the exclusion of all that the prophets have written about the future supremacy of His earthly throne. They have eyes for His suffering only; they do not see Him coming in royal vesture, "on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Verily it is high time to wake up. The night is far spent and the day of His return in power and great glory is nearer than we think. Is it logical reasoning to greet His Coronation Day with only a cross in our hands? Would it not be more fitting to His Majesty, and more in keeping with the trend of prophetic events, to bear aloft the jeweled crown of the House of David for His sacred head?

SIGNS, which our Lord Himself gave, to indicate the closing of the present era are contained in Matthew 24, Mark 13 and Luke 21. Application of these signs to our own time has been hindered by the teaching of theologians that they were intended for, and fulfilled in, the period leading up to the destruction of Jerusalem in 70 A.D. While it is true that these signs had a partial fulfillment in the period which ended in 70 A.D., it is equally true that not all of them were fulfilled in that generation; this fact denotes that these same signs will accompany a complete fulfillment of the prophecies on a much larger scale at the end of the dispensation. Some of Jesus' statements on that occasion applied both to the generation then living and to the generation which will yet "see the Son of man coming in a cloud with power and great glory."

What, then, are some of the signs which the Lord gave to indicate the time of His return to earth? Like the disciples of old, we ask, "Tell us, when shall these things be? And what shall be the sign of thy coming, and the end of the world [age]?"

First among the signs is war: not localized war, as in the case of Rome against Jerusalem in the first Christian century; but war as we know it, when nation rises against nation and kingdom against kingdom until we hear the sinister tread of marching armies all around the globe. Luke adds a word in his account which has a peculiar significance for the present time: "But when ye shall hear of wars

and commotions." What word could better express the agitation, civil strife, strikes, planned confusion and deception which now plague and menace both hemispheres? In all the chronicles of past wars there is nothing comparable to the gigantic conflicts which have shaken the very foundations of civilization since 1914; and it is generally believed that a still more devastating war impends as we rapidly approach the climax of the struggle between Communism and Christ.

Another sign strikingly applicable to our own day — and to no other in like measure — is that of "the abomination of desolation, spoken of by Daniel the prophet." Students of prophecy have made honest attempts in the past to identify this desolating influence, but it is only in recent months that the meaning has been clearly revealed. It was not until Zionists took the Holy Land by violence that the desolator could be identified with certainty. Ferrar Fenton's translation of Matthew 24: 15 and Mark 13: 14 is most interesting at this point:

"When, therefore, you shall see the desolating beast, foretold through the prophet Daniel, take up his position on holy ground — let the reader comprehend —." (Matt. 24: 15.)

"When, however, you see the brutal desolator spoken of by the prophet Daniel, standing where it ought not." (Mark 13: 14.)

The picture is unmistakably clear: international Zionism, the brutal desolator, sets up his "beast" government on holy ground "where it ought not," thus creating a vantage point from which to spread desolation in every direction and ultimately gain world control. The Zionists have been aided in their wicked schemes by the false prophets among us who have deceived many Christians by teaching that these brutal desolators, now attempting to seize the Kingdom by violence, are the covenant people to whom the land belongs. The false prophets themselves, with their lying propaganda, are a sign of the times, according to Matthew 24: 11.

"There shall be famines and pestilences," declared the Lord Jesus. We have always associated these conditions with nations like India and China where hunger and disease are taken for granted among the teeming millions in poverty. But undoubtedly this prophecy refers to conditions to be

found in Israel at the end of the age, just as it applied to the citizens of Jerusalem in the days preceding the city's destruction by the Romans.

It is an amazing fact that, although we are living in a time of unprecedented progress in science, the specter of disease stalks in our midst at an alarmingly increasing pace. Famine, too, threatens us, because we have depleted the soil in defiance of the Biblical laws on land usage. A deficiency in essential food elements leads to famine (malnutrition) in the midst of plenty. This deficiency brings on diseases; and so does the widespread Anglo-Saxon habit of filling our pots with "swine's flesh, and broth of abominable things" (Isa. 65:4) — a custom which also characterizes and identifies latter-day Israel.

Every hospital in the land is filled to overflowing, with cots in the corridors and a waiting list besides. There are not enough doctors and nurses to meet the demand. All large cities are expanding medical facilities as rapidly as possible, but not fast enough to lessen the cry for more and more hospital beds. Imagine all this sickness in the lands of modern Christian-Israel! Israel — a beloved and redeemed people who hold in their hands the covenants of God and His promises to heal all their diseases. What a penalty for failure to know our God-given laws and the power of life and death vested in the Lord Jesus Christ!

There is one rather strange prophecy which is quite evidently in process of fulfillment today. It is stated in Matthew 24: 10, 12 and Mark 13: 12:

"And then shall many be offended, and shall betray one another, and shall hate one another. . . . And because iniquity shall abound, the love of many shall wax cold." (Mat. 24: 10, 12.)

"Now the brother shall betray the brother to death, and the father the son; and the children shall rise up against their parents, and shall cause them to be put to death." (Mark 13: 12.)

Among the shocking stories to come out of Communist-dominated countries none seem so utterly vile as those relating the callous ease with which a Communist betrays members of his own family into the clutches of the secret police. Such hatred and betrayal of one's family mark a new low in human degradation. Even in America the same evil influence is showing up in unnatural crimes, such as children killing their parents. In II

Timothy 3: 1-3, Paul lists loss of natural affection as a characteristic of the "perilous last days."

Chief among the signs pointing to the nearness of the Second Advent are earthquakes and other disturbances in the realm of nature. They are as follows:

"There shall be earthquakes in divers places." (Mark 13: 8; Matt. 24: 7.)

"And great earthquakes shall be in divers places." (Luke 21: 11.)

"And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." (Rev. 16: 18.)

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." (Matt. 24: 29.)

"But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken." (Mark 13: 24-25.)

"And great earthquakes shall be in divers places . . . and fearful sights and great signs shall there be from heaven. . . . And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." (Luke 21: 11, 25-26.)

WHILE scientists are not saying much about it, they are alarmed over accumulating evidence in their various fields that tremendous and disturbing changes are taking place on the earth and in the heavens — changes that may be immediate in jeopardizing life on our planet. Although scientists are apprehensive about unusual developments involving the earth and other heavenly bodies in the universe, they do not all agree as to what is actually happening or what may be causing the changes now taking place.

An arresting article by Leonard Reed, in February *Argosy Magazine*, presents the theory advanced by Hugh Auchinloss Brown, a graduate of Columbia University, and a recognized expert in field engineering and marine surveying. According to author Reed, Mr. Brown believes that the enormous accumulation of ice at the South Polar region threatens to cap-

size the earth. He thinks that such a catastrophe is "almost inevitable — and possibly imminent." The South Polar Ice Cap is two miles thick at the pole and covers an area of more than five million square miles. Furthermore, it is growing larger every year as snow falls.

Scientist Brown believes that even this great mass of ice might not throw the earth off balance if it were spinning perfectly; but the earth, he says, is now wobbling, a fact which can be checked any day through observatory telescopes. As the earth reels it throws the massive ice caps off center, and they in turn tend to further upset the earth's equilibrium. If the earth should careen to any considerable extent, it would spin around a new axis, according to Mr. Brown. Unfortunately for us, he maintains, another change in axis is now due.

Hugh Brown says that the earth has toppled in this manner before, probably several times. He offers his theory as an explanation of the catastrophe which once overtook Northeast Siberia and transformed it from a tropical region to a frozen wasteland. This change came with such incredible suddenness that animals embedded in the ice have been found with green food in their mouths and undigested food in their stomachs. Mammoths among them are so well preserved that other animals will eat their flesh. Moreover, the kind of food in their mouths tells an interesting story, for it no longer grows where the animals rest in their icy beds. Only some violent careening of the earth could have produced such sudden destruction and climatic changes.

Fresh fruits have been uncovered in this same area. After a landslide a tree was found with fruit and leaves still on it. When thawed out these fruits are in such good condition as to be edible. Since fruit does not grow in Siberia now, it is obvious that the climate was once temperate or tropical. Then one day fruits and animals alike were "subjected to deep freeze" so suddenly that there was no time for spoilage.

It is Mr. Brown's startling opinion that the next shift in the earth's axis may leave New York City buried under six miles of salt water. While some scientists would question this statement, they offer evidence of other possible disasters which are no less disquieting. All are agreed that there is an accelerated shift in the earth's axis go-

ing on now that makes it necessary to readjust maritime charts every few months; besides this, the earth's orbit is changing, and all these strange movements may mean that we are heading toward a new North Star and possibly toward an entirely new part of the heavens. Changes that baffle astronomers are taking place also on the sun and moon. Some say that a huge comet will pass close enough to the earth in the near future to sear one whole side of its surface. Geologists and seismologists tell us that terrific earthquakes are long overdue in some areas where they have never occurred, so far as we know, and the faults are known only to scientists.

These things now seen on the horizon by scientists are strangely like the preview of things to come portrayed by Isaiah in such passages as the following from chapters 24, 13 and 2:

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." (Isa. 24: 1.)

"The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." (Isa. 24: 20.)

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. . . . Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger. (Isa. 13: 9-11, 13.)

"And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." (Isa. 2: 19; see also Haggai 2: 6-7.)

IF THESE appalling calamities are on the way, what hope remains for mankind, even for those who love the Lord and try to serve Him? What follows all these fearful events? Again the Lord Jesus has not left us in darkness. He tells us exactly what will happen "immediately after the tribulation of those days" in which both the earth and the heavens are shaken:

"And then shall appear the sign of the Son of man in heaven: and then shall all

the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. . . . Watch therefore: for ye know not what hour your Lord doth come." (Matt. 24: 30-31, 42.)

"And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. . . . Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." (Luke 21: 27-31.)

It will mean something to know and love the Lord in those days. A study of all Scriptures dealing with the closing of the age shows that the wicked will be

destroyed in the great upheaval, and that those who put their faith in Christ will be saved by His mighty power. Is this where the translation comes in? Will the Lord's people be "caught up," as pictured in I Thessalonians 4: 17, just in time to escape the catastrophic climax? If so, it behooves us to make ourselves ready by heeding Jesus' gracious and timely warning in Luke 21: 34-36:

"Take heed to yourselves lest your hearts are overpowered by dissipation and drunkenness and worldly anxieties, and so that Day catches you suddenly like a trap. For it will come upon all dwellers on the face of all the earth. From hour to hour keep awake, praying that you may succeed in escaping all these dangers to come and in standing before the Son of man" (Moffatt Trans.).

Truly it is high time for Christians to wake up, "lest coming suddenly he find you sleeping."

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THE GREAT PYRAMID: Its Divine Message

*By D. DAVIDSON, M.C., M.I., Structural Engineer, and
H. ALDERSMITH, M.B. (London) F.R.C.S.*

The Great Pyramid is shown to be a monumentalization of the science of a former civilization, built for the purpose of handing down to posterity a clear and definite message. The authors demonstrate that the Great Pyramid enshrines a knowledge of precise gravitational astronomy, and contains a system of astronomical chronology, which, when considered in relation to ancient history, is seen to be, not only a record of things past, but also a prophetic indication of future events.

Mr. Davidson, introducing us to his book, says, "My elucidation of the various phases of the Great Pyramid's design has led me to perceive that it is an expression of the Truth in structural form. I proclaim, with humility and yet with confidence, that when the Pyramid's message is clearly understood, it will be seen to establish the Bible as the Inspired Word of God, and to testify that Jesus Christ, by His displacement, paid the purchase price of mankind's Redemption, and effected the Salvation of all who truly believe in Him."

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REVIEW OF WORLD AFFAIRS

By KENNETH de COURCY

London, June 1 (BY CABLE)

TAXATION IS DRAINING the capital resources of both commerce and individuals and thus reducing new development upon which future prosperity depends. Taxation distributed as social services seems attractive but, unless industry in all forms expands, those services will soon prove illusory in the extreme.

Lasting social security lies only in expanding industry in the widest sense. It cannot expand if its resources are taken from it when they ought to be invested.

A Chapter in the Story

The other day one of our observers was in Turkey. The situation there is tense enough — by every rule of power the Turks would survive for a few days only if now attacked by Russia. By every test the Russians are all-powerful and the Turks desperately trying to prepare an emergency defense. The Russians should feel superior enough in that area at least.

Russia is, of course, very strong, but she is also suffering from a sickness of a most serious kind. To assess correctly her capacity to make trouble because of her strength and despite this sickness is one of the most difficult tasks in the world. More difficult is to plan how far it is necessary to prepare against her strength, and how best to take advantage of her sickness.

Most observers agree upon two principles: (1) The greater our preparedness the less costly war will be if it comes (opinion differs as to its probability). (2) An essential to any final solution is to detach the masses of Russia from adherence to expansionism and government by political police.

Russian Policy in Germany

It is necessary to emphasize that most responsible statesmen think that Russia's moves in Germany are tactical and represent no change in strategy.

Our observers were rightly informed in April about Russian plans. On May 1 we published this intelligence: "Our information from Moscow leads us to believe that after the crossing of the Yangtze by Communist forces and the mopping up of Nationalist resistance there will be some big diversionary diplomatic maneuver by Russia. This might take any of several forms, one of which might be really to renew the Four Power talks with the object of winning German favor."

Russia does not much care what comes of the Four Power talks so long as she can use a platform for propaganda designed to attract German support. Having made many mistakes in her German policy, Russia is now making a fresh attempt. Russia's object has always been to gain influence with the new Germany and, if possible, an alliance. In order to achieve this, she has (1) encouraged and supported a group of high ranking German officers and Nationalists — of which we shall hear much more; (2)

encouraged and directed the German Communist Party; (3) tried economic and physical pressure intended to squeeze out the western allies; (4) built up first class German administrative cadres of a nationalist trend in her area. Russia decided to lift the blockade and to agree to a Four Power meeting, partly because other measures had failed and partly with the object of putting forward proposals from an important platform to attract the support of the German people.

Those whose advice with President Truman now prevails, appreciate the general situation as follows: Russian war production exceeds that of the Atlantic Powers; her production of civilian goods is much smaller. The potential productive capacity of the Atlantic Powers, both of war and peace supplies, vastly exceeds that of the Soviet Union and her satellites.

The manpower of the Atlantic Powers exceeds that of Russia, if China is excluded. It is the intention of the Atlantic Powers, and particularly of the United States, to increase war production by a vast amount. By 1952 this will exceed the production of Russia, and when that point is reached, the Soviet leaders will realize that they are to be outmatched.

The White House believes that although Russia has the atomic secret and could probably now produce a usable bomb, it would only be of a kind comparable to that used at Hiroshima and not to those now produced in the United States. Moreover, no stock pile which the Russians could build between now and 1952 could possibly exceed or even be comparable to the heavy stocks of these bombs which the United States has already built up.

A number of distinguished official observers in close contact with American leadership take leave to differ with the conclusions of those advising President Truman. They say that while all the facts upon which the White House bases its opinion are indisputable, the conclusion drawn from the facts is too optimistic. These critics include a number of experienced and high-ranking men, who think that when Russia realizes what is happening, instead of retreating, she will strike. Many experts who therefore think a clash unavoidable say the date can be fixed by a mathematical calculation based upon production schedules.

The Atomic Bomb

So far as the atomic bomb is concerned the Russians, of course, know that they are not yet so advanced as the West, but they stick to their opinion that the vulnerability of the capital cities of the Atlantic Powers is so much greater than that of Russian cities and that it won't be long before the advantage lies with them. On the subject of manpower they have great hopes of China. Professor P. Buck, the greatest living expert on that subject, puts her population at 600,000,000. That is a reserve of manpower which cannot be ignored, and Russia is having gigantic success in the Far East.

It is possible that within two years Soviet-directed Chinese Communist leaders will be able seriously to consider a full scale attack upon Malaya which, if successful, would have disastrous strategic and economic effects and which must be frustrated. This would require a contribution of military forces from Britain for which at present the public is entirely unprepared and the demand for which, it is feared, would come as a great shock.

Report from Greece

Greece has been the subject of more deliberate lies in the press than almost any other country since the war ended. Last year our observers reported that, unless the civil war was swiftly brought to an end, Greece would be in very real danger of internal collapse.

Unfortunately, the war was not won in 1948, and the dangers which our observers foresaw reached the point of crisis late in 1948, when a deep pessimism spread throughout the country. Serving officers became divided into groups, favoring this or that General, and there were many other signs of threatening collapse. Moreover, the winter was uncommonly severe, and as Greece entered her ninth year of war, things looked very bad. The situation was just saved, and for this we must thank the King and Queen and the new commander-in-chief, who was appointed just in time. But for those three, all American aid might have proved vain.

The King and Queen of the Hellenes are responsible for one of the most remarkable personal achievements of recent times. Their bravery, moral courage and remarkable determination have inspired the army and the nation. They have won wholehearted support from many former Communists, Republicans and Liberals.

This must be said: First, Greece is the only country at present which is actively fighting Russian-sponsored forces with prospect of success. Secondly, Greece is the only country which has demonstrated ability entirely to transform the opinions of ordinary men who have been convinced Communists and to do so by legitimate means and without transgressing one single rule of democratic practice.

It is not too much to say that what is happening at Macronissos is of first-class world importance representing a victory far exceeding any military successes which can ever be gained against Russia or Communism or both. Whatever military successes may be won the world will never be happy so long as vast numbers of people are only made to conform to the political and social consequences or military success by force.

The experiment at Macronissos, with its almost incredible results, is far more important than any military achievement. Greece has a lesson to teach the whole world. Here we find men who were firmly convinced Communists who have entirely changed their opinion and put their new ideas into practice, not only by becoming first-class soldiers in the Greek army, but in even more constructive ways, as anyone who has seen the buildings they have erected on the island, or the music they have learned (in many cases from scratch) can testify.

Singkiang: Strategic Area

Russia has shown herself to be much cleverer in Asia than in Europe. She planned her Chinese campaign with the utmost care over many years. The first signs of her

work were detected by travellers in the Gobi desert and other parts at least fifteen years ago. Now we have to watch the planning and execution of projects or even greater magnitude. Almost nothing is said or known of these things — the press confining itself only to reports of the spectacular moves in a long game.

Things are happening there of which the western world hears little or nothing. The enormous strategic importance of the vast area of central Asia, Outer China, Tibet, the Pamir Plateau and the Turki populated areas of the U.S.S.R. is indifferently regarded, much less understood, in the West. The Russians attach tremendous importance to this area.

Roughly three times the size of France, Singkiang is populated by nomad Mongols. Russian influences have always been intrusive. Fifteen years ago the province was virtually partitioned into a Soviet zone and one under a nominal Chinese suzerainty. In 1945 the Moscow authorities allowed the Chinese Government to establish an administration in the larger towns. The dissatisfaction of the population with the resulting corruption and graft brought renewed Soviet intervention and the seizure of the western and northwestern parts of the province. The central part remained a sort of political no-man's land.

Without at least a foothold in Singkiang it will be almost impossible to defend northwest China. It is a vital western interest to prevent this central Asian area from falling under Soviet control. The American General Chennault has an air organization at his disposal in China which, if reinforced by, say, 300 aircraft, could seriously hamper Soviet strategy in central Asia. This is a matter which should receive the immediate and serious attention of Britain and America.

South Africa

An observer who has just spent 15 months in South Africa reports: "World opinion has been wrongly influenced by propaganda on the native question. As a Christian and lover of the natives (a son of a missionary in South Africa) I have just spent 15 months in South Africa. I am amazed to see how well paid, well fed and prosperous are the great majority of natives and colored people. Where they are poor and diseased, it is largely due to drink.

"Natives on farms are not quite so well off, but they have many indirect privileges and do not suffer. This great prosperity among the natives is partly due to the industrialization of South Africa, with the big wages paid to native workers in the many factories (there is now actually a shortage of native labor in South Africa), and to certain benefits of the Smuts regime, e.g., feeding of native children in schools, free hospitalization and great increase in native education. It is a lie and a libel to say the native in South Africa is cruelly treated. Where they are free from political agitators (white and black), they are happy and contented."

The foregoing is the forty-fifth presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, cabled from London and published in *DESTINY* by special arrangement with the author.

Readers desiring the complete "Intelligence Digest" may obtain it by subscription at \$10.00 a year, through Destiny Publishers, Haverhill, Mass., in which case it will come to you direct by mail as soon as printed, following receipt of the cable. — Ed.

Russia and Germany

By WILLIAM O. LAY, JR.

THE UNFOLDING chronological picture has amply foreshadowed the crucial and determinative bearing which relations between Russia and Germany were to have upon the judgment process now moving swiftly toward its climax. As early as 1946 students were alerted to watch this phase by the time cycles marking the statement of Soviet German policy issued on July 10 of that year and the responding summary of American policy delivered by Secretary of State Byrnes at Stuttgart on September 6, 1946.

The Molotov declaration of July 10, 1946 urged immediate steps aimed at the establishment of a central German government with which a peace treaty could be signed. This aim the Soviets have steadfastly pursued by various means. Through the Berlin blockade they hoped to force the Western powers out so that Berlin could become the capital of the Eastern zone and eventually of a united Germany. Lifting of the blockade by the Soviets indicates a shift of tactics but not of objective.

American policy, on the other hand, sought an organization of federalized German states which would find it more difficult to undertake aggressive warfare than a strong central government. This policy reached a measure of fruition on May 9 when an interim government for Western Germany began functioning. The preceding discussions, however, revealed strong nationalist sentiment among the Germans. Any proposal for a unified Germany which the Russians put forth will find instant support among these elements.

Meanwhile, overshadowed by German developments which crowded the headlines, the grave and perilous Communist sweep through Asia continued. Soviet advances in this area are rapidly confronting the Western world with a strategic disaster of inconceivable magnitude.

The Far East

The Chinese civil war resumed on April 20 when Mao-Tze-tung hurled

his Communist forces across the Yangtze River. Crushing feeble opposition by the Nationalist army, the Communists captured the Chinese capital of Nanking on April 23.

The April 23 date was doubly marked. Most significantly, it fell 1260 days lunar after November 28, 1945 — the date on which Senator Edwin C. Johnson warned that the United States was drifting toward war with Russia "with certainty and speed." Now, after a lunar period of "tribulation" has passed, the onrushing Communist tide engulfs the Chinese capital, thereby symbolizing the end of Western influence in this populous country which might have been an important bulwark against the Soviets. As noted at the top of the chart, November 28, 1945 was the lunar terminal of 9 x 1290 days after the start of World War I on August 1, 1914.

April 23 was also 286 days solar before February 7, 1950 when the final 1290 days of the King's Chamber period of Great Pyramid prophecy begins.

Sweeping forward virtually unchecked, the Communist armies on April 27 captured Soochow, last strong point before Shanghai. As indicated at the top of the chart, the date fell 1290 plus 286 days before August 20, 1953.

From Soochow the Communist forces fanned out and began a drive southward toward Canton, the provisional capital of the Nationalist government.

Meanwhile, on April 26 the Chinese Communist radio broadcasted a demand that all British and American armed forces be removed from China. The date was doubly marked, it being 420 days solar after the February 25, 1948 Communist coup in Czechoslovakia and 1600 days lunar before August 20, 1953 (top of chart).

The official Chinese news agency reported on May 5 that the Chinese Communists had signed treaties with Burmese and North Korean Reds to bring all Asia under Communist domination. Note from the bottom of the chart that this most revealing development came exactly 2520 days after

American and British treaties of mutual assistance with the Soviet Union were announced on June 11, 1942. "Mutual assistance" accorded the powers of darkness only hastens the day when they are strong enough to destroy those who helped them.

An agreement between the Dutch and the Indonesian Republicans was announced on May 7. Under terms of the pact, the Dutch undertook to re-establish the Indonesian Republic in its Javanese capital. The Republicans agreed to cease guerilla warfare and to participate in a round-table conference at The Hague for the purpose of speeding the transfer of sovereignty to a United States of Indonesia. The effect of this agreement, reached under United Nations auspices, was to restore to the Communist-tinged Indonesian Republicans a base of operations for disseminating the nationalist propaganda by which Soviet agents have stirred turmoil throughout the Far East. As noted on the lower center of the chart, the May 7 date fell 2 x 286 days solar after the Comintern was reconstituted as the Cominform on October 5, 1947.

Unrest continued in Indo-China and Malaya, and there were reports that Soviet submarines were unloading supplies in the Philippines for the Huk rebels. The ultimate Soviet objective is control of the rich resources of Burma, Siam, French Indo-China and Malaya. Only the most vigorous counter-action by the West can now prevent the Soviet from attaining these objectives in a short while. Once the Russians have succeeded, the consequences for the West will be dire in the extreme.

Germany

Formation of a West German government was delayed until differences between occupation authorities and German political leaders could be resolved. On April 26 the State Department in Washington made public the agreement concluded earlier by the foreign ministers of Great Britain, France and the United States. Supervisory powers over the proposed West

German state were to be exercised by a high commission composed of representatives of the occupying nations. As indicated at the top of the chart, April 26 fell 420 days solar after the February 25, 1948 Czech coup and 1600 days lunar before August 20, 1953.

Informal talks relative to the Berlin blockade had been proceeding at intervals since mid-February. On April 27 the American Ambassador, Philip C. Jessup, asked that the Russians formally outline their conditions for ending the blockade. The date fell 286 plus 1290 days before August 20, 1953 (top of chart).

A formal memorandum dispatched by the three Western powers on May 2 requested a Four-Power meeting to discuss the lifting of the Berlin blockade. Most significantly, this development came precisely 1040 days lunar plus two after the July 10, 1946 statement on German policy issued by Soviet Foreign Minister Molotov. Since 1040 is the cycle in which policies and plans come to perfection, this May 2 development re-emphasized that the time of decision on the German question had been reached.

Formal announcement of the Berlin blockade end came in a communiqué issued simultaneously by the four governments on May 5. The statement also revealed that a conference of Big Four Foreign Ministers would convene in Paris on May 23 "to consider questions relating to Germany, and problems arising out of the situation in Berlin, including also the question of currency in Berlin." Thus, the Berlin cold war abated and the tug-of-war for all Germany began.

The Four-Power communiqué was issued on a date which fell precisely 2520 days after Anglo-American treaties of mutual assistance with the Soviet Union were announced on June 11, 1942 (bottom of chart). It was on the lunar terminal of this 2520-day cycle, March 29, that the Soviets replaced their commander-in-chief in Germany, a move which presaged the shift in German policy that became manifest as the May 5 mean terminal of the cycle arrived.

May 5 also found representatives of ten Western nations signing the charter for a Council of Europe which in effect set up a joint cabinet and parliament. The Council is not a defense organization, it being empowered only to debate and issue recommendations

on political, cultural and some economic matters. It remains to be seen whether this Council — engendered by the threat of Soviet aggression — can weld Western Europe into an effective economic unit.

The German Constituent Assembly approved the constitution for the Western German state on May 6 and set up an eighteen-man Executive Committee to operate as a government until formal institutions were set up under the constitution. Communists were excluded from the government.

The West German interim government began operating on May 9. The date was triply marked. It fell 1290 days after the important foreign policy statement delivered by President Truman on October 27, 1945. In addition it came 666 days after the July 13, 1947 Leftist invasion of Greece and on the third day made perfect of 2×286 days solar after the establishment of the Cominform on October 5, 1947 (lower center of chart).

It is evident that the Germans regard the West German government strictly as a stopgap measure. Mr. Walter Lippmann states:

"The choice of Bonn as the 'capital' must be taken to mean that the Germans are expecting to unite Germany with its capital in Berlin. . . . The Bonn Constitution is manifestly an ambiguous document, designed for negotiation with the Russians."

The time-measures marking the May 9 date — 1290, 666 and 286 — emphasize that the end result of the Bonn Government may be far different from what the sponsoring Powers hope to achieve.

In passing, note that the April 29 lunar date of the 666 cycle extending from July 13, 1947 coincided with the mean terminal of 2×286 days after October 5, 1947. The date brought a warning from Marshal Tito that the Yugoslavian people were determined to preserve the independence and territorial integrity of their country. The Communists, in a move aimed at Tito, had begun agitating for an independent state uniting the Macedonian populations of Yugoslavia, Albania and Greece. Soviet troop movements in central and southeastern Europe should be watched, since they may presage Soviet counter-action against Tito.

The Soviet blockade of Berlin ended at midnight on May 11 when rail and highway traffic with the Western occu-

pation zones resumed. Chronologically, the date was of outstanding significance. It fell 286 days lunar after the Kremlin talks on the Berlin crisis opened on August 2, 1948. It was also precisely 1260 days after the November 28, 1945 warning of Senator Johnson concerning war with Russia. Follow out the data given on the upper center of the chart and note that May 11, 1949 was connected both to the outbreak of World War I on August 1, 1914 and to the United States entry into the conflict on April 6, 1917. In both cases the connection involves the lunar measure of 9×1290 days.

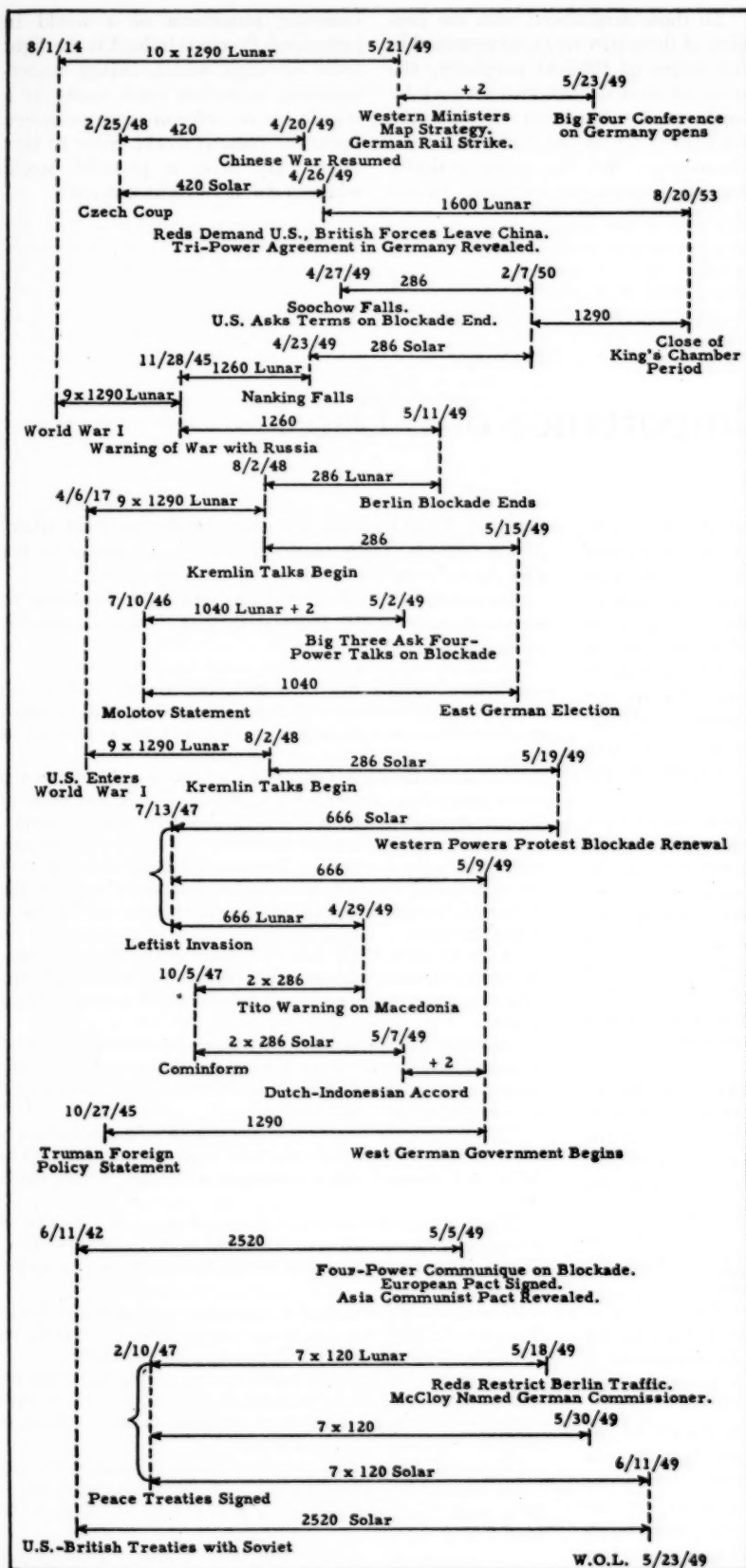
On May 15 the Soviets staged an election in their occupation zone of Germany for the purpose of rolling up an overwhelming affirmative vote for the so-called German People's Congress which would act as a mouthpiece for Soviet demands when the May 23 Foreign Ministers Conference convened. The Soviet scheme backfired when over one-third of the voters cast negative ballots, thus forcing the Russians to revise their strategy.

Note from the upper center of the chart that the May 15 date fitted precisely into the unfolding pattern of German developments. It fell 286 days after the Kremlin talks opened on August 2, 1948 and 1040 days after the July 10, 1946 policy statement of Foreign Minister Molotov.

The wariness with which Western authorities viewed the Soviet action in lifting the blockade was amply justified when the Russians on May 18 clamped restrictions on motor traffic to Berlin. The move was prompted by a decline in the value of the Soviet East mark. Meanwhile, Four-Power talks on easing trade and traffic snarls broke down. As indicated at the bottom of the chart, the date was 7×120 days lunar after peace treaties with former German satellites were signed on February 10, 1947.

It was also on May 18 that President Truman appointed John J. McCloy as first United States Commissioner for Germany and chief administrator for the occupied zone of Western Germany. The two developments falling on this 7×120 date give ample warning that the new civilian-administered phase of the German occupation may be troublous.

On May 19 all three Western military governors protested to the Russians over Soviet restrictions on motor traffic to Berlin. The protests accused



the Soviets of violating the Big Four agreement which resulted in the lifting of the blockade. The date was both 286 days solar after August 2, 1948 and 666 days solar after the July 13, 1947 Leftist invasion of Greece (center of chart).

Refer now to the chart and follow out the most interesting pattern revealed by the 286-day cycle extending from the opening of Kremlin talks relative to Germany on August 2, 1948. On the May 11 lunar terminal the blockade was lifted. The May 15 date brought the East German election which revealed the Soviet scheme of fostering support for its objectives through agitation among the German people. Finally, the May 19 solar view of "displacement" or "human error" found the Western nations protesting reimposed Soviet restrictions.

Foreign ministers of the three Western powers met in Paris on May 21 to map their strategy for the approaching Four-Power conference. Meanwhile, in troubled Germany rail traffic between Berlin and the west was halted when workers struck to enforce a demand that they be paid in West marks. Violence flared when the Russian-controlled German railway administration sent out strikebreakers in an effort to break up the walkout. Bloody riots ensued.

Note from the top of the chart that May 21 was precisely 10 x 1290 days lunar after Germany opened World War I on August 1, 1914. Germany is again the focal point as the lunar, "moonlight" terminal of this most important cycle is reached.

Most significantly, the Big Four Foreign Ministers Conference on Germany opened on the third day made perfect of the 10 x 1290 lunar cycle. Desolation will indeed be perfected if, as a result of this conference, Russia is able to gain control of a united Germany.

At the bottom of the chart May 30 is noted as the mean terminal of 7 x 120 days after February 10, 1947. May 30 will also be 1040 days solar after July 10, 1946. By the time this is in the hands of DESTINY readers the unwinding scroll of events will have revealed the fulfillment of this important date, as well as that for the even more strongly marked June 11 terminal.

As mid-1949 approaches the picture is everywhere one of judgment-clouds gathering. The Communist tide surges higher in Asia, laps at its European ob-

jectives, poises over the Near and Middle East. Meanwhile, in Washington the American Congress hastens an imminent fiscal crisis by appropriating untold billions of dollars in a madcap spending spree, thereby bringing ever nearer the predicted judgment upon man's whole economic system.

To those acquainted with the preview of these stirring times provided in the pages of Biblical prophecy, the trend of events grows clearer week by week as developments fit into the framework set by the cycles of Divine chronology. But the great majority sees no pattern, no meaning, in the

sweeping panorama of a world in judgment. Precious indeed is the light from on high which brings understanding, revealing each event as a step in the demolition process decreed upon the present world order so that there may arise a peaceful world wherein dwelleth righteousness!

The Importance of a Date!

IT HAS SELDOM occurred in the past that the prophetic significance of a date previously heralded as important was recognized to be so by the generation living at the time marked by such dating. This was true of the most important epoch in history. We refer to the *fullness of time* when Jesus walked and taught in Palestine. What was true of His day has been true of many other important periods in the history of mankind. It seems that those who are the actors in the events at the time are wholly unaware of their true significance. It has taken the process of time to give the true perspective that men may fully appreciate the purport of what happened.

But today we are living in a different world with events accelerated beyond past belief as history rapidly fulfills prophecy. Along with the prophetic utterances of the prophets of the Bible, we have, enshrined in the Great Pyramid, a perfect chronological system — dating important events of human history since 4000 B.C. and reaching out into the future, indicating the times when mankind will experience marked changes. One of the dates, future at the time of its first revelation, and which indicated a definite change in the affairs of men, has now become a matter of historical record.

This important date marked the entrance to the King's Chamber or, as this Chamber is presented in Ancient Egyptian symbolism, "The Hall of the Judgment of the Nations." Here the Pyramid symbolism represented that the nations at that time were to begin to reap the results of their evil doings as man's system of inequality and maladministration came to judgment. That date was September 16, 1936. Thus 1936 A.D. was to mark an important epoch in the history of the human race.

Many important moves were made in the year 1936. And it will be found as time goes on that this particular Great Pyramid date will more and more be recognized as the center of moves that made inevitable the present drastic world changes.

Because we have long known the importance of the year 1936, a feature article in the *Detroit Free Press* of January 16th, 1941 should be of real interest to all our readers. It furnishes independent testimony to the importance of a date which, prior to that year, was known only because Great Pyramid chronological symbolism had

designated that it would be a year momentous in the affairs of the nations. Truly, as indicated by the writer in the *Free Press*, "A new pattern of life is on the loom."

Reverend Joseph Fort Newton wrote the following in his syndicated article, *Everyday Religion*, which we reprint by permission:

"Philip Guedalla has been searching for the date which divided modern history into before and after; a date which stands out like A.D. 476, or 800, or 1066; or, later, 1492, 1776, or 1914.

"At last he fixes upon 1936 as the turning point, when the world passed from a post-war to a pre-war epoch, and voices of the new destruction began to echo hoarsely through the world.

"In that year Hitler fixed himself in power; Fascism became entrenched; the League of Nations collapsed; the policy of sanctions failed; the Germans marched into the Rhineland; the Treaty of Locarno was torn up; the attack upon the Treaty of Versailles began.

"King Edward VIII abdicated, shaking the British throne; the bitter, bloody civil war began in Spain and that unhappy land became a training ground for the world war now being waged.

"The New Deal was endorsed by ballot; the President returned to power. He set about to reform the Supreme Court. Our republic almost ceased to be; Democracy, pushed to new limits, took its place.

"'Capitalism the Creator,' in the title of a famous book, became almost a 'criminal'; the very basis of our nation was shifted and changed. Alien isms began to flourish, finding fertile soil.

"These were a few straws in the wind, showing a vast trend sweeping us into a different — not necessarily a better — time. Messianic figures appeared, preaching hate as the new gospel of man.

"The age of reason seemed to be ending; instinct was gloried in literature. Religion was in eclipse — except the new, wild religion of race and blood and soil. Faith gave way to fanaticism.

"Not principles but personalities came to the fore. The air vibrated with the blare of loud-speakers, as the rival 'holy men' worked their incantations. Regimentation became a kind of religion.

"Yes, 1936, the fateful year, was a ghastly slip backward — or a step onward into a world without liberty or law or reason, as these words had been known. A new pattern of life is on the loom."

— Reprinted from *DESTINY* for February 1941

The Pattern of Prophecy

By David Davidson and Clive Kenrick

ED. NOTE: *The following introduction to "The Pattern of Prophecy For Our Life and Times" by David Davidson and Clive Kenrick, dated February 25, 1949, is a Foreword introducing the subject of the Studies they have compiled and is reprinted here to acquaint new readers with the background of Mr. Davidson's activities.*

David Davidson set out, forty years ago, to piece together the fragments of the lost pattern of the mosaic of prophecy in the Old and New Testaments. In his quest over the intervening years he has mainly succeeded. By following the methods of analysis and reconstruction employed in modern scientific research, he has restored much of the truth that was "revealed to the fathers" in ancient times, even before the Old Testament began to be placed on record.

In 1921 Davidson published, from prophecy, all the crucial dates of the successive crises of our times, crises originating from the beginning of the Age of Organized Mass-Production in 1909, and ending with the foreshown cessation of purely human administration in 1953. The latter ending was revealed as to be reached in the solution of all the world problems that were to be occasioned by the building-up, in civilization, of the uncontrolled forces of destruction.

In a preview of the then forthcoming world-struggle—a struggle born of the titanic energies unthinkingly harnessed by modern industrial science—he outlined the nature of the mighty achievements which our brethren of the United States of America would bring to our aid, in helping to end the annihilating process of world warfare before 1953. This preview was published in 1924.

Later works published by David Davidson have represented Totalitarian Warfare as essentially Financial and Economic in the bases of its undermining attacks upon the accepted Economic World Order, and as containing, within the revealed period of its insidious attacks, two separate phases of an economically destructive War of Armaments. The first of these phases is over, and the second is soon to be. The latter phase is to be of brief duration, and is to be decisive as to its permanent consequences. It is to begin *prematurely*, according to human estimates of preparedness for conflict and, under the hand of God, is to finish *prematurely*, according to human standards, to bring about the decisive end of the rule of evil in the world.

Thus, in March 1927 it was shown, for

the concluding phase of World War, that the Military H.Q. of the English-speaking peoples was to be situated in the vicinity of Kenya, where the H.Q. of the British Commonwealth of Nations for future Military Operations in the Middle East is now being prepared. This preview was amplified in published addresses in 1937 and 1938. The purpose of the instructive experience for our race, under the declining control of human administration, was shown to be that, from 1953 onwards, the nations of the world should be taught, by their experiences under the developing regime of the New Age, how to deal righteously one with another.

The League of Nations, American Lend-Lease, The United Nations Organization, the European Recovery Plan, Marshall Aid and The Atlantic Pact are all portrayed as glorious failures, designed, as marking successive milestones, to lead us along the path to the goal we seek in the ultimate reality of world righteousness.

Intimately associated in David Davidson's work have been the spirit, mind and helpful guidance of Clive Kenrick for over a quarter of a century. During the past ten intensive years Clive Kenrick has been instrumental in helping to shape the thoughts and in giving formulation to many of the interpretations which follow. He knew them all in spirit before they were indited in the common word. His name is therefore associated with that of David Davidson in presenting the following tentative portrayal of the Pattern of Prophecy which, in essence, is as much the work of Kenrick as it is that of Davidson.

In this emergency publication, the aim has been to give in narrative form what the interpreter of prophecy tentatively can portray, "as through a glass darkly," as events that can be expected to develop over the period 1950 to 1953; and, thereafter, in less detailed form over the period from 1954 onwards. The reader is not being compelled to conviction, but is being invited to remember. The tentative presentation was first given in lectures in July 1948. Full documentation has been eliminated to avoid breaking the continuity of presentation. If the preview is proved to be mainly true, it will constitute a means of guidance when full documentation will be forthcoming.

STUDY II, titled "The Return of the True Israel," will appear in DESTINY for August.

STUDY I

THE RESOLUTION OF WORLD FORCES

THE BASIS OF interpretation was provided by our Lord's last predictive discourse on the Wednesday before His Crucifixion. The Jewish-Roman War of A.D. 66-73 was to constitute a type interpretative of the Financial War destructive of the Economic World Order at the "End of the Age." All the vital dates of crisis in the latter War were to be 1880 luni-solar years of the Hebrew Calendar Reckoning (or 1880 solar years less 10 days) later than the vital dates of crisis in the Jewish-Roman War.

Thus, according to prophecy, the Jewish-Roman War was to begin on July 26th (Greg.) A.D. 66 and it began on the precise day thus given. The Financial War, at the "End of the Age," was to begin on July 16th (Greg.) A.D. 1946 and it began on the precise day thus given. On July 15th, 1946 President Truman gave his signed approval to the American Loan to Britain and on July 17th it was announced in the U.S.A. that a draft for £75,000,000 had been placed to Britain's credit in the New York Federal Reserve Bank. The Financial War had already commenced on July 16th, on the signing of the Loan. The predatory elements of International Finance had moved to destroy the value of the Loan to Britain and the movement originated in Wall Street. This was shown by our Addendum to an article, entitled "The Sting in the Tail of the Loan" in *The National Message*, July 31st, 1946. That article, vastly disliked at the time by the "financial fraternity," was the abstract of two lectures delivered on the afternoon and evening of July 11th, 1946.

Since the beginning of the Financial War on July 16th, 1946, that War has continued through the phase marked by the introduction of the American European Recovery Plan; and—upon Soviet Russia throwing a "monkey wrench" into the complicated and now worn and delicate ma-

chinery of World Economy — has continued through the phase marked by the introduction of American Marshall Aid. Our concluding comment, in the Addendum to "The Sting in the Tail" of the Loan," referred to above, was thus altogether appropriate, in that it stated:

"May the broken Image of Gold remain in the vaults of Kentucky; in the deeply inscrutable mines of South Africa; and behind the Satirical Smile of the Union of Soviet Republics!"

The statement had reference to the fact that the Financial Warfare — beginning on July 16th, 1946, which coincided with the 17th day of the Hebrew month *Tammuz* — thus began on the Anniversary of the Day, in the Hebrew Calendar, upon which Moses destroyed the Golden Calf, the worship of which had been substituted by Israel for the worship of Jehovah (cf. *Miracles of History*, pp. 194 et seq. 196, 199).

In the Jewish-Roman War of A.D. 66-73, the Power of Rome, unconsciously, was the instrument of God. In the Financial War of A.D. 1946-1953 — 1880 years later — International Finance is now, unconsciously, His instrument.

In His last predictive discourse, our Lord bade His people look for the sign of "the encompassing of armies" around Jerusalem. When that sign came, those of His people who were within the City, had to seek sanctuary in the mountains, and those without the City were not to enter in. The like instruction is given to the people of God, in Revelation 18: 4, to come out of the threatened world "City of Destruction," symbolizing the Economic World Order. Now, for two years, from the spring of A.D. 68 to the spring of A.D. 70, the Roman armies of Vespasian and Titus were "miraculously," as the Jewish historian Josephus remarks, restrained, by the successive crises of their time, from a close investment of Jerusalem. During these two years, the Roman armies "encompassed" Jerusalem by holding the cities round about, until the 40 years' prophecy of Ezekiel 4: 6 was fulfilled. In fulfillment of the prophecy, Titus began the Siege of Jerusalem at the Passover, A.D. 70 — 40 years after the Crucifixion at the Passover, A.D. 30.

Again, from the spring of A.D. 1948 to the spring of A.D. 1950 — 1880 years later than the corresponding period in the Jewish-Roman War — the Economic World Order had to be,

in the like manner, held in Financial "encompassing," terrorized by threatening doom until the Passover of 1950 should arrive, beginning in the evening of April 2nd, for the grip of doom then to close upon it. Thus, like a skillful chess player who sees many moves ahead in the game, the late H. G. Wells, in 1945, described the coming situation as he envisioned it:

"There is no way out, no way through, no way round, and no way over. It is the End!"

Little did Wells know that the impasse he saw ahead was devised to be the means of the salvation of our race and, through the Divine Tuition of our race thereafter, the salvation of all humanity. Every crisis now happening has been Divinely devised to hold in restraint the doom threatening the Economic World Order, now already divided into the Three Economic Areas of Revelation 16: 19. The Three Economic Areas were defined by *The Times* (City Notes), July 16th, 1947, as "the dollar area, the sterling area, and 'the rest,'" and their "independent" existence as disintegrative factors constituting "The Fundamental Problem" in the Economic World Order today. More than a year before, Bertrand Russell, in an article in *The Sunday Pictorial*, February 3rd, 1946, identified, unwittingly, the Three False Gospels (or croaking "frogs") of Revelation 16: 13, dividing the Economic World Order into the Three Economic Areas of Revelation 16: 19, as "democratic capitalism, democratic socialism and totalitarian socialism." He stated, "The American belief in democratic capitalism is as fanatically impossible and ideologically imperialistic as the belief of the Soviet Government in the Russian System."

Here we beg the indulgence of our readers for the effort, in the following paragraphs of this study and in the studies that follow, tentatively to fill in the gaps remaining in the now nearly completed mosaic of prophecy. If the Pattern given is anywhere in error, the Pattern itself should reveal the error in the light of Holy Writ. From Revelation 19: 7-21, the general sequence of the events ahead would appear to be as follows:

After the destruction of the Economic World Order, the True Israel is made ready to become the Bride; the Bridegroom is already awaiting — the Bridegroom being Christ as Head, and His Spiritual Church as His Body —

in accordance with Ephesians 1: 22-23; and the Sacred Marriage takes place. Thus does "divorced" Israel (Jer. 3: 8) return, now in complete spiritual submission to her Lord, "married unto Him" in the terms of Jeremiah 3: 14 and context, which refers to the representative return of True Israel to the land: "one of a city and two of a family." The latter condition surely implies the vast numbers of Israel in the world at that time!

Resuming consideration of the narrative of Revelation 19, we observe that the Beast of War and the "false prophet" of Money Power are both destroyed after the Sacred Marriage. Here it is to be emphasized that Armageddon (Rev. 16: 16) refers simply to the Judgment of God (Rev. 16: 14). Now the Jewish-Roman War gradually faded out until it ended in A.D. 73. By the preceding analogy, the Judgment upon the Economic World Order should therefore end completely in A.D. 1953. This conclusion is confirmed by the Great Pyramid's period of "Divine Assessment and Judgment" ending on August 20th, 1953. This, again, agrees with the co-ordination of Daniel's prophecy (Dan. 8) and the Great Pyramid's prophecy concerning the period of the cleansing of the earth as the Sanctuary of the Lord, beginning in A.D. 1953 and ending in A.D. 2001. All this may indicate that the return of the True Israel to the Land may begin as early as 1950, particularly since, as we shall see later, all the events of Divine Judgment are rapidly brought to a climax. This, again, may be confirmed by the fact that the symbolic "Temple" and "City" of the Economic World Order are dated as having been completely destroyed by August 20th, 1950, three years before the complete ending of the other related events of the Judgment by August 20th, 1953.

Here we are compelled to recognize an essential condition of the prophecy. The "Three Economic Areas," referred to above, are *within* the Economic System, which, hitherto a unity, is now being disintegrated by the three disputing factions, which, in 1937, we defined as representing "three false politico-economic doctrines" and which Bertrand Russell in 1946 portrayed as representing "three different politico-economic theories" rending apart the so-called civilized world today. The three rival factions are therefore within,

(Continued to page 244)

The Crumbling Wall of Untempered Mortar

By HOWARD B. RAND

OVER A PERIOD of years we have received scores of letters from troubled parents expressing deep anxiety about the impact modern methods in teaching the Bible are having upon the faith of their children, particularly in their pursuit of higher learning in colleges and universities. This concern is well founded for thousands of young men and women have had their faith in God and in His written Word badly shaken, if not completely destroyed, as the result of college or seminary training. The success of the modernists' subtle presentation of plausible theories and doctrines about the Bible which are actually contrary to Scriptural fact has been greatly enhanced by the cloak of scholarship which has been thrown about their erroneous deductions.

A Difficult Barrier

It would not occur to the average college student to doubt the scholarly findings of distinguished professors. From his point of view only an ignoramus would question the premises upon which these men of learning have based their logic and from which they draw their conclusions in discounting the inspiration and accuracy of the written Word of God. This attitude has erected a barrier around these evil doctrines that has been difficult to penetrate. It is, nevertheless, only superficial, for once the premises on which the modernists have relied are shown to be gross misstatements of fundamental facts, the carefully built superstructure of their seemingly logical conclusions becomes so much chaff for the wind to blow away.

On the Defensive

We are living in the day of the greatest apostasy the Christian Church has experienced in all its history. Because the falling away from spiritual precepts has been a process, covering an extensive period of years, church members as a whole are completely

unaware of the extent to which they have actually departed from the faith of our fathers. Knowledge of the Scriptures is today at so low an ebb that this in itself constitutes a major factor in contributing to the inability of the average Christian to meet and answer the challenge to faith of the modernists' attack upon the Bible. The situation becomes truly disastrous when we realize that many of the disciples of the doctrines of modernism occupy church pulpits in our land. Some, because of initial opposition, carefully camouflage their unbelief so as not to unduly disturb the older members of their congregations; yet all the while they are subtly undermining the faith of those under their charge. This situation has eventually placed many Christians on the defensive and they have found it almost impossible to vigorously attack and destroy the position of the adversary.

Faith in the Home

Evil, sinister and deadly, has entered our schools and colleges, belittling the Word of God, destroying belief in its inspiration and relegating its miracles to mere folklore and fable, with the result that the faith of many young people does not survive the impact of the barrage of unbelief and ridicule focused upon the Bible. As a result, the "higher" education they receive includes the development of an attitude of extreme agnosticism toward the Bible and the spiritual aspects of life which some never overcome. There are, of course, excellent exceptions to this rule when young men and women who are sincere Christians enter college so well grounded in an understanding of the truth that they are able to meet the challenge. But the number of those able to do this is dwindling rapidly today because of the overspreading apostasy that has now engulfed all Christendom.

The Christian home should have been a citadel of strength all these years

where an understanding of the Word of God would engender a faith as impregnable as the Rock of Gibraltar. Young people coming from such a home environment would be able to give an answer for their faith and thus rout their opponents, even those masquerading under the label of scholarship. If young men and women entered college clothed in the full armor of God and, above all, were in possession of the Sword of the Word and the Spirit, they would make the position of the modernist and higher critic most uncomfortable.

Higher Criticism

We have recently been reviewing a documented selection of the faith-destroying doctrines of modernism taught in present-day schools, colleges and seminaries. The perusal of this type of literature brings home the seriousness of the situation when such teachings are presented as the truth to those who are not grounded in a thorough understanding of the Scriptures.

Our purpose here is to comment briefly upon the fallacy of the premises upon which the higher critics base their reasoning. In doing so we will show that their conclusions are just so much twaddle insofar as a scholarly analysis of the Bible is concerned. The disciples of the modernist school of thought tell us that "it took stupendous daring, coupled with unparalleled resourcefulness on the part of a handful of brilliant scholars, to push their way into the inside of the Bible and present to the world an interior view." It is the claim of these men that they are looking at the Bible intelligently and are therefore able to describe their approach to the Scriptures as a scientific investigation of the written Word of God. Actually, the approach is anything but scientific as we shall see in the course of our investigation. The most obvious facts, which should have been very plain to them, are com-

pletely overlooked. After studying their findings we are fully convinced they wholly missed their mark and, instead of getting inside the Bible, they landed right in the middle of the camp of the Evil One whose propaganda methods designed to destroy the Word of God they have accepted and employed. The results, as evidenced in their pronouncements, fully demonstrate that "fools rush in where angels fear to tread."

The "wisdom" they have manifested is a perfect illustration of Paul's appraisal of the worldly wise:

"The wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain." (I Cor. 3: 19-20.)

Ferrar Fenton translates it:

"For the philosophy of this world is folly compared to God. For it is written: He catches the philosophers in their own craft [craftiness]. And again: The Lord knows the arguments of the philosophers, that they are empty [futile]."

Names of Deity

Eminency of scholarship and brilliancy of mind are ascribed to those critics who made the supposed discovery that Genesis is composed of separate narratives, distinguishable from one another by the use of different names in the designation of the Deity and by the variations in the context in correspondence with the use of these names. This contention becomes absurd when one understands the use which has been made of the different names by which God has been called in the Scriptures. Rev. Wm. Pascoe Goard, in *The Names of God*, points out how the variations in the use of the names for Deity are a part of the complete Divine plan. In the light of this evidence the critics' contentions are foolish. Dr. Goard states in part:

"The understanding of this plan is essential to an understanding of the Scriptures. Without it, the best scholars will find themselves involved in endless confusion; the possession of the key will, on the other hand, reveal unity and harmony in the Word."

At the very outset confusion reigns supreme among the critics as to the meaning of the various names designating Deity. They have failed completely to understand that there is a Divine plan and, as a result, they have

endeavored to separate the Book of Genesis into distinct documents according to the variations in the names for God. Then, to climax this endeavor, they ascribe each account to a different author. It is unnecessary to devote time and space to repeat the arguments of these critics which are based upon an assumption that immediately proves to be unfounded and ridiculous when one realizes that each of the revealed names of God denotes a specific revelation and relationship to His work and to His people. A brief illustration will suffice:

Elohim appears coincident with the creation. *Jehovah* appears at the commencement of human history. *Elyon El* appears at the time of the separation of the covenant people from non-covenant peoples. *El Shaddai* appears with the unconditional national promises made to Abraham. For further information the reader is referred to *The Names of God** by Wm. Pascoe Goard.

The Account of Creation

Let us analyze the higher critic's approach to the story of creation. Here we find the same confusion as elsewhere, due to the failure on the part of these scholars to understand a few fundamental facts. They refer to two accounts of creation, one in the first chapter of Genesis and the other in the second chapter of the same book. Pointing to these two accounts as purporting to be parallel records of the same events, these critics declare they differ so widely in detail that they must repudiate the record as unacceptable and contradictory, declaring the accounts to be the work of different writers.

Genesis does not contain two separate accounts of creation. The first chapter of Genesis is a panoramic description of the majestic order of creation. *Elohim*, the Creator, brought into being the heavens and the earth and brought forth upon earth its vegetation, animal and human life. This chapter is complete in itself as to the whole process of creation, ending with the creation of man, male and female, assigning to them the food they should eat.

The second chapter of Genesis does not give us a second account of the creation story; rather it outlines in more detail just how man was formed out of the dust of the ground and how

* Thirty-five cents postpaid. Destiny Publishers, Haverhill, Mass.

woman was made. This account tells of the garden in Eden where a suitable environment was provided for our first parents. Here also is the record of God manifesting Himself as the Lord God of the human family and He is shown as walking and talking with Adam and Eve. Thus, there existed then a close relationship that man later lost through disobedience.

In subsequent chapters the cause of that disobedience is given and the results that would follow are stated. The creation of the heavens and the earth are not mentioned in the second chapter because Moses was concerned there only with adding greater detail concerning the method by which man was created and woman was formed. Without this chapter there would be no accounting for the troubles and difficulties that follow the history of man who, according to Job, is born to trouble as the sparks fly upward. Here also is pointed out the way that will bring about ultimate redemption when man will again be able to walk and talk with the Lord God.

When these facts are fully understood, the presuppositions of the critics are at once recognized to be without foundation in fact.

The Deluge

Having declared that there are two accounts of creation, the critic next informs us there are dual accounts of the duration of the Deluge. One account is supposed to state that the Flood lasted forty days and the other that "the waters prevailed upon the earth one hundred and fifty days."

Let the reader carefully examine the Scriptural account of the Deluge contained in the sixth to the eighth chapters of Genesis. Then let him ask himself this question, Are these critics entitled to be called Biblical scholars and are their vaunted claims to having scientifically analyzed the Scriptures sound?

A ten-year-old boy, given the facts set forth in detail by Moses, would be far more apt to give an accurate report of the duration of the Flood than these critics have done. The Deluge lasted neither forty days nor one hundred and fifty days. The critics' mishandling of the plainly-given evidence that sets forth the length of the Deluge year brings into question all the rest of their supposedly erudite pronouncements. If they so easily mislead themselves here, how can they be trusted in their

analysis of the more complicated parts of the Bible?

Duration of Deluge

Moses was very painstaking in recording the duration of the Flood. He stated that it began on the 17th day of the second month of the 600th year of Noah's life. He gave its end when Noah disembarked from the ark as on the 27th day of the second month of the 601st year of Noah's life — one year later. Between these two datings Moses recorded the extent of the Deluge, both day by day and month by month. For the first forty days of that year the waters descended. Then for one hundred and fifty days the waters prevailed until all the mountains were covered, "Fifteen cubits upward did the waters prevail; and the mountains were covered." After that the waters receded for another one hundred and fifty days until they had fully abated. This covers a period of three hundred and forty days. Noah spent the next twenty-six days in his preparations to leave the ark.

But this is not all. Moses recorded the events of importance during the Deluge year month by month. On the seventeenth day of the seventh month, we are informed, five months after the Deluge began, the ark came to rest on the mountains of Ararat. It was not until the first day of the tenth month, eight months after the Deluge began, that the tops of the mountains appeared above the water. Then, on the first day of the first month of the next calendar year, the waters were dried up. Nearly two months after this Noah and his family, with all the animals, left the ark. The exact duration of the Deluge was 365 days, but the calendar on which Moses recorded these events was a lunar calendar and hence short of the solar period by ten days, making the 365th day of the Deluge fall upon the 27th day of the second month of the following year.*

Cargo for the Ark

Not content with misrepresenting the duration of the Deluge, we are told by these same destructive critics that there are contradictions in the instructions given to Noah as to the animals to be taken into the ark. They commence their argument by referring to the statement in the nineteenth verse of the sixth chapter of Genesis where

* See "The Chronometer of History," *DESTINY* for February 1946.

Noah is told to take animals by pairs into the ark. Then they call attention to the second verse of the seventh chapter where God directed Noah to divide certain animals into unclean and clean beasts, taking seven pair of the clean animals to one pair of the unclean. This, they say, is a contradiction of the first instructions given and therefore the "two" records must be the work of different writers.

Here again, however, the critics are failing to carefully scrutinize the account and take into consideration the passing of time between the occasion of the first instructions and that of the second. In the first instance Noah was being given general directions concerning the building of the ark and other matters he was to attend to during the years that the construction of the ark was going on. There was a very good reason why the first instructions had to do only with wild animals, for Noah had to have these gathered from all over the inhabited territory and it would require a great deal of time to do this. This is why he was told to gather these beasts and reptiles at the time he began the building of the ark, 120 years before the Deluge. All kinds of animals and creeping things were to be a part of the cargo he was to take over the flood.

When the ark was completed 120 years later, and only seven days remained before Noah and his family were to enter it, the second specific instructions were given and God did not tell Noah to make a division among the wild animals already gathered. Instead, in addition to the unclean animals he had already gathered in pairs, he was to take seven pairs each of clean animals. These were domestic animals and Noah did not have to spend time corralling them as they would be easily available. No doubt he had enough flocks among his own herds from which to make the selection at the last moment. This is the obvious reason why God waited until the last week before giving Noah directions about this added freight for the ark.

Prejudice Not Scientific

Moses, so they say, could not have written the Pentateuch. This conclusion is the result of what the critics consider to be discrepancies in the record due to names of localities and peoples in the Pentateuch which differ from the names of those localities and peoples in the time of Moses. Because

Moses lived before those names were known, they promptly reason that he could not possibly have been the author of the first five books of the Bible.

Actually, their position is easily upset. These five books have come down to us from antiquity and during the intervening centuries many copyists have carefully and laboriously copied earlier documents. In so doing, what would be more natural than to call the names of places and peoples referred to by Moses by the more recent names known to the transcriber, this being done in the interest of better understanding? This would in no way disqualify Moses as the author but it would indicate a type of editing that is done again and again today in the republication of old records and accounts. The modern method, of course, in similarly documented material, is to make suitable notation that a change is being made. In former times the copyists made no comment in the manuscript to identify their editing. Handwritten scrolls were cumbersome enough in those days without adding explanatory notes to their length which were evidently not considered necessary.

Such liberties, then, in the modernization of names in no way discounts the fact of authorship; rather, it merely indicates a later revision in the work of a former author to clarify and make more intelligent to later generations his references to places and people. Why could the critics not state that these changes in names from the names known to Moses indicate a modernization by later generations of the works of Moses for better clarification? When instead they undertake to state that such evidence of revision disqualifies Moses as the author of the accounts given in the first five books of the Bible, we most certainly object and declare their findings to be the product of prejudice.

Loose Reasoning

The critics raise many other issues in their endeavor to show that Moses was not the author of Genesis. Apparent discrepancies in the text itself are used for this purpose, for they state that if Moses had been the only author, he would never have contradicted himself in this way. The account of the naming of Beersheba is given as one example. In chapter twenty-one the record states that

Abraham named the place Beersheba, while in chapter twenty-six we are told that Isaac gave it its name. Truly these so-called scholars gap at a gnat and swallow a camel. Let us briefly examine the account.

Beersheba Twice Named

Abimelech had come to Abraham, asking for a covenant with him so that he would deal kindly with his son and his son's son. Abraham was willing to take an oath to this effect but he reproved Abimelech because his servants had taken away from him a well of water that Abraham had dug. Abimelech denied any knowledge of this and Abraham confirmed his ownership in the well through a covenant and named the well Beersheba; that is, "well of the oath."

What these critics seem to have completely overlooked is that, following the death of Abraham, the wells he had dug were filled up by the Philistines. The "well of the oath" was destroyed and Beersheba ceased to exist. The account tells us that Isaac began to *redig* the wells of his father Abraham and he had trouble with the Philistines over the ownership of these wells. Finally, following Abimelech's request that Isaac depart from their midst, we find Isaac near the place where Abraham had dug the well of Beersheba. There Isaac's servants began to dig a well. Abimelech came to Isaac at that place and wanted to make a covenant with him there. After the covenant was made Isaac's servants reported that they had found water and Isaac gave the well the same name that his father had given it. Now Isaac owned the "well of the oath" in his own right. Thus, Beersheba, the well, was restored and never again destroyed. The city of Beersheba was later built at the spot. If Isaac had not redug the well and renamed it, the well of Beersheba would have been forgotten after the death of Abraham.

Moses was fully acquainted with all these circumstances and he recorded the full facts. Yet Baruch Spinoza, the Higher Critic, calls this account a strange discrepancy demonstrating that Moses could not have written the record. The strange thing to us is that modernists accept such foolish reasoning as the utterances of a scholar who evinced so little conception of what actually took place.

We cannot leave this phase of the subject without giving another similar

illustration of the false premises from which these critics reason as a demonstration of the extent to which they go in twisting the Scriptures to serve their purposes. Their position becomes more and more untenable as time marches on.

Jacob's Flight

We are informed by these critics that there are two distinct accounts of Jacob fleeing to Mesopotamia after he stole the blessing his father intended to give to Esau. One states that Jacob was sent there by his father Isaac so that he might take a wife from among his own kindred. We are told that Jacob therefore left home in a peaceful manner. The other account, so we are informed, is altogether different. It states that Jacob's mother Rebecca sent him away, not to get a wife, but to escape the vengeance of Esau. As a result of these supposedly two different accounts, the critic declares they are the stories of two different individuals which cannot be harmonized — more evidence that Moses could not have written the record!

The Logical Explanation

What are the facts? Rebecca was a party to the deception Jacob practiced upon his father Isaac when he stole the blessing. When Esau came to his father later he was informed of what Jacob had done. Esau vowed that when his father died he would kill Jacob. Rebecca was told of Esau's threat so she counselled Jacob to flee to her father's house in Mesopotamia until Esau's wrath had cooled. But Rebecca wanted Isaac's blessing upon Jacob in his journey so she told Isaac that she was worried because Jacob might marry a daughter of Heth. Isaac accepted Rebecca's statement and instructed Jacob to go to Mesopotamia and take a wife from the daughters of Laban. Then he sent Jacob away with a blessing. The mother had one purpose in mind in sending Jacob away for she knew of Esau's threat. The father, however, had another purpose in mind because his wife had told him she was worried lest Jacob marry as Esau had done.

The record speaks for itself and, the more one studies into the findings of the critics, the more one marvels that ministers and laymen, college professors and students have been led to accept their prattle as scientific and their pronouncements as scholarly.

Footnotes

Spinoza points to another so-called inaccuracy which he offers as a further demonstration that Moses did not write Genesis. In chapter twelve, verse six, the statement appears, "And the Canaanite was then in the land." This he says is conclusive proof in itself that Moses could not have written the first book of the Bible. His argument is that the account must have been written long after Moses' time when the Canaanites were not in the land.

Actually, this statement is a footnote and in modern writings would have appeared as such outside of the text itself. In those earlier times the footnotes were incorporated within the text, yet the context clearly marks them as explanatory notes. If the modernists were really as clever as they pretend to be, this fact would not have escaped their recognition. There are many such footnotes in the text but the critic has completely failed to evaluate them properly.

For instance, they quote: "Now the man Moses was very meek, above all the men which were upon the face of the earth" (Num. 12:3). Of course Moses would not have said this of himself. They completely overlook the fact, however, that his scribe could have added this note as descriptive of the one for whom he was making the record. In fact, in the Authorized Version of the Scriptures, the translators placed this sentence in parentheses to indicate that it is an insertion within the text.

Moses' Scribe

This becomes even more clear when it is noted that the critics recognize that the Book of Joshua has every evidence of having been written by the same author who wrote the first five books of the Bible. Indeed, we have here a most interesting clue as to the name of the scribe who was used by Moses to record the facts in his books as he dictated them. Does this not point to Joshua as Moses' assistant in compiling the records? We know that Joshua went up into the Mount with Moses and was with him when he descended with the law on the two tables of stone. What is more likely, then, than that Joshua recorded the facts contained in the Pentateuch as Moses gave him the material? This would account for the similarity in the style of the Book of Joshua.

Then, too, it answers the objection against Moses' authorship raised by the higher critic because of the statement: "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face" (Deut. 34: 10). This would be a note by the scribe, added after the death of Moses. It is perfectly logical to believe that Joshua would have closed the record with a detailed account of the death of Moses, stating the circumstances that made the place of his burial unknown, and thus completing his work as Moses scribe.

Text Variations

Another argument by the critics in their contention that Moses did not write the Pentateuch is based upon the supposed variations in the text of the recorded accounts. Difference in diction and in style are attributed to many unknown authors. Again, what these critics have entirely overlooked is that Moses was trained in all the wisdom of Egypt and that he had access to all the knowledge preserved in the records kept in Egypt where he was born. He would make copious use of this material in compiling the facts regarding ancient events set forth in Genesis. He would sift the truth from the chaff so that Israel might have a pure account of the past, and so that they might become factually acquainted with the origin of the heavens and the earth, of mankind and the call of Abraham, their father, as well as the covenant God made with him.

Undoubtedly Moses supplied his scribe with this edited material so that he might copy it for the record as it is now contained in Genesis. The diction and style would vary according to the particular material edited by Moses for this recording; nevertheless, by his selection and organization of the material, Moses would become its author. Just because Moses did not document these selections as historians would do today in no way detracts from the fact that he was the author of the Pentateuch.

One greater in scholarship than any of the critics, possessed of infinitely more wisdom and understanding than they could acquire in a thousand years, made many references to the Pentateuch and He declared Moses to be its author. Who are these men who would dispute the authority of Jesus Christ our Lord by attempting to declare He

was unaware of the truth? We could continue on *ad infinitum* with such a critical examination of the critic's examination of Moses' authorship of the Pentateuch, showing the fallacies in reasoning. However, the examples given should be sufficient to demonstrate the weakness of their contentions about the supposed contradictions and the deceptiveness of their conclusions. With this information in hand, the reader should be able to answer further objections raised by this school of disbelievers.

The Threshing Floor

Modernism is only atheism sugar-coated and this is made clear in the use of the same technique by both systems in the attacks upon the accuracy of the Scriptures. The arguments so often employed in the past by atheists are being repeated by the modernists to substantiate their findings of supposed discrepancies in the Bible. The following illustrates this use of apparent contradictions for this purpose. In II Samuel 24: 24 David is shown to have paid fifty shekels of silver for a threshing floor and in I Chronicles 21: 25 it is stated that he purchased it for six hundred shekels of gold.

It must not be forgotten that the modernists are self-proclaimed Bible scholars so there is no excuse for their failure to reconcile what on the surface does seem to be a contradiction. That they have not been able to do so is clear from their own acceptance of the atheist's point of view regarding this account. What is the correct explanation?

In the first instance David did purchase the threshing floor and paid only a small sum for it, but in the second case he purchased the entire field or place where the threshing floor was located and for this he paid the larger sum of money. In the Bible translation by Smith and Goodspeed the proper rendering of the Hebrew in these two accounts shows exactly what occurred. The two accounts are given as follows:

"And David said, To purchase of you the threshing-floor." (II Sam. 24: 21.)

But in the account given in Chronicles David asked to purchase the entire field, or place, in which the threshing floor was situated:

"Give me the place of the threshing-floor." (I Chron. 21: 22.)

Thus, there is in reality no discrepancy between these two accounts at all,

except in the minds of those who have failed to give careful consideration to the exact wording of the two transactions. It is very evident that David immediately purchased the threshing floor itself and afterward agreed to take the entire field in which the threshing floor was located. There would be a great difference between the prices paid for these two. But the modernists, like their first cousins, the atheists, are more concerned with trying to disprove the Scriptures than they are in studying to understand and appreciate their marvelous recordings of the facts.

Subsequent Dating of Books

If time and space would permit, we would like nothing better than to deal point by point with every one of the issues raised by these perverters of the truth who have laid a foundation of skepticism upon which modernism has raised its superstructure of unbelief today. Space, however, compels limitation to just a few interesting illustrations taken from their prolific writings.

The dating of books long after the day when they were purported to have been written is clearly illustrated in the following statement by the critics:

"The priestly book of Leviticus was written in the age of Babylonian Exile, hundreds of years after Moses' day."

To prove this, verses are quoted from Leviticus and verses in similar style are taken from Ezekiel. Then the statement is made that the writings of the prophets preceded the writing of the law. Thus, whoever wrote Leviticus lived in the day of the Prophet Ezekiel because of the similarity of expression. It does not seem to occur to these critics to simply reverse their reasoning because Ezekiel and the rest of the prophets had full access to the writings of Moses and therefore expressed themselves in accordance with the expressions originally used by Moses. In order to avoid the necessity to draw such a conclusion, we are told that the Deuteronomic code of law was not only unknown to Moses but that it first made its public appearance in the reign of King Josiah who proclaimed it to be the supreme law of the land.

Book of the Law Found

It would be a long and involved story to try to set forth the crazy quilt of reasoning in detailing the supposi-

tions and surmises of these critics as to how all this came about. We are told of intrigue and deception practiced by the priests upon Josiah and the people in bringing it all to pass. Actually, it is a most amazing account of imaginations running riot and of the minds of men incapable of believing the truth but susceptible to being influenced by highly imaginary and preposterous combinations of circumstances which have every earmark of extreme credulity. Paul certainly described those accurately who were thus influenced by lies when he said:

"Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." (II Thess. 2: 10-11.)

Jeremiah's Testimony

There is no other word to adequately describe these evil teachings other than to use the word "lie." Let us review for a moment the known facts concerning the discovery of the Book of the Law in the Temple in the time of Josiah. The critic tells us it was planted there as a part of the fraud practiced by the priests upon the King and the people so that they might gain an advantage for themselves. But Jeremiah was a priest and he affirmed the authenticity of the discovery of the Book of the Law in addressing the Lord:

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts." (Jer. 15: 16.)

Was Jeremiah mistaken? He was a man through whom God was working, who had discernment of spirit as God gave him wisdom and understanding. He certainly was not deceived when he declared that the Book of the Law discovered in the Temple was the Word of the Lord. Here is a direct refutation by a man of God of the assumed conceptions of the critics in their theoretical reconstruction of how this book came to be found in the Temple in the time of Josiah.

Law Precedes Prophets

The critics continually contradict themselves, which is always the case with those who do not follow the paths of righteousness and truth. In one breath they tell us the prophets preceded the law and in another they state the law was in existence long be-

fore Moses' time. It would all be amusing if it were not so tragic in that the faith of multitudes has been destroyed.

But for once they are right when they state that the law was in existence long before Moses' time. Far from disproving the Bible, this fact substantiates the words of truth. Moses merely codified that law for Israel, His Kingdom people, to administer as the law of the land. This was done at Mount Sinai. But Job, who lived long before the time of Abraham or Moses, speaks of many of the laws of the Lord. Abraham also knew and obeyed those laws and it was he of whom the Lord was speaking when He said to Isaac:

"And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." (Gen. 26: 4-5.)

Lacking Understanding

It would require more space than is available in one article to comment in detail upon the slanderous statements made about the Law of the Lord. However, we must take note here of the critic's comment upon the statement, "Thou shalt not seethe a kid in his mother's milk" (Ex. 34: 26). A modernist minister once said sarcastically of this law, "Who would ever boil a calf in its mother's milk?" Thus was displayed complete ignorance of the meaning of this prohibition. This instruction followed the outlining of the requirements for the observance of feast days and had to do with a factor of health that is well recognized today. The injunction was that a calf must not be killed and dressed for eating while too young. The Law of the Lord states it must not be slain and cooked while it is still nursing its mother. This would prevent Israel from eating veal when it was not healthy to do so.

Law of Justice

Referring to God's laws for the punishment of evildoers in the administration of justice, we are told by the modernist that they are primitive, "red in tooth and claw." So they condemn the law of "an eye for an eye and a tooth for a tooth" as unjust. In so doing they fail completely to comprehend the scope of the law. Actually, "an eye for an eye," etc., is a principle in the administration of per-

fect justice, *demanding that the punishment of the criminal fit the crime committed.* The following is to the point:

"The law, 'Life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe,' is a rule governing the administration of perfect justice, demanding that the punishment fit the crime and that there be no excessive punishment in any case. If a hungry man steals a loaf of bread, he should not be punished as the thief would be who robs his neighbor of all his goods.

"Jesus referred to this law and declared it was the law, but He counselled individuals not to conduct their personal relations, one with another, in accord with this rule of law governing the judges who must make the punishment fit the crime. Individuals can forgive and forget all manner of trespasses committed against them, but the judge in court cannot forgive and must administer the law in justice.

"This was well illustrated by Jesus when he said, 'But I say unto you [a counsel to the individual and not instruction to the government] that ye resist not evil.' Under this decision of our Lord no city, state or national government will allow an individual to take the law into his own hands. He must suffer wrong or else take his case to the judge. Even while two individuals are on the way to court, there is yet time for them to forgive and forget, but the moment the case has been brought to the attention of the magistrate, the judge has no alternative but to render just judgment. So we find our Lord counselling agreement with an adversary while the opportunity is at hand, for when the case is delivered to the judge, he declares the guilty must pay to the last farthing (Matt. 5: 25).

"Jesus never changed the law, 'An eye for an eye, and a tooth for a tooth,' etc., but He did say that individuals were not to use this rule of administering justice in their dealings with one another. The observance of the provision of this law will prevent the infliction of punishment out of proportion to the crime committed." (*Digest of the Divine Law*,* pages 143-144.)

Miracles in the Scriptures

When it comes to the record of miracles in the Scriptures, schools of destructive criticism refuse to accept the fact of such happenings and therefore assign all accounts of supernatural occurrences to mere folklore and fable. Nevertheless, the man of faith knows that God was perfectly capable of performing all the miracles recorded in the Bible and only the fool will question His power and ability to do so.

*\$2.00 postpaid. Destiny Publishers, Haverhill, Mass.

Blind to the Identity

Perhaps the greatest miracle of all lies in the present-day fulfillment in every detail of the utterances of the prophets concerning events to take place in these modern times. Discernment of the application of prophecy to transpiring events in our day, however, must be based upon the ability to make the correct historical and prophetic distinctions between the House of Israel and the Jews. Far from doing so, the higher critic has assigned to the Jews all the blessings, promises and history which belong to the House of Israel. A truly scientific mind, capable of analyzing the text of the Bible, would have refrained from calling all Israel Jews. No one has carefully studied the Bible today who does not identify the clear distinctions the Scriptures make between the different branches of the Race of the Book.

Modernism and Prophecy

Because it is repugnant to the thinking of the modernist to accept any part of the Bible as authentic which might indicate a foreknowledge of coming events, the endeavor has been to always date the forecasts of Scripture beyond the time of the events they purport to predict. This is the critical approach to the great prophetic utterances of the Scriptures. Thus, due to their refusal to accept the possibility of a supernatural aspect of the Scriptures, they refuse to believe the prophets were ever able to predict the future. Where they find it impossible to deny the revealed forecasts outright, these mountebanks get around their dilemma by denying that the prophet wrote the book attributed to him or that the record was made at the time the prophet is supposed to have lived. His writings were written, so they claim, long after his day by unknown authors who undertook to give validity to the prophecies by attributing them to the prophet. By this mishandling of the Scriptures the critic hopes to make all prophecy only the recorded facts of written history made after the event described had taken place.

Coming Judgment

Time is now overtaking the critic and the modernist, for events today are demonstrating the accuracy with which the prophets were able, under Divine inspiration, to forecast the future since they gave in detail the order

of events as they are transpiring today. The day of judgment is at hand and not least among those coming to judgment are the critic and the modernist. The entire school of thought which they represent is soon to be overwhelmingly discredited for having denied the Divine character of the Word of God, belittling the fact of miracles, refusing to acknowledge Jesus Christ, born of a virgin, as God, the Son, and only Saviour of the world and because they have held in contempt all those who have dared to champion the cause of Biblical inspiration and accuracy. It is well that it is to be so for the disciples of this evil school of Bible exegesis have deceived multitudes and have been responsible for destroying the faith of millions.

One thing is certain: these critics cannot now say of the prophecies predicting events which are transpiring in our day and generation that the prophets wrote after the day of their occurrence. The Bible now stands completed and thousands of years have passed since the recordings of Scripture were closed. The critic will not deny this; in fact, they inform us themselves that the Bible kept on growing, then suddenly stopped, and when the smoke of discussion had died down, the completed Hebrew Bible as we now have it emerged.

Let us now briefly outline a few facts of modern history which accurately demonstrate that prophecy is history prewritten — even the history of our own day and generation. As this type of evidence continues to multiply, the position of the critic and the modernist is going to become increasingly difficult. Ultimately their carefully-erected structure, which rests upon the shifting sands of doubt and unbelief, will crash, exposing its foundation of atheistical skepticism for all to see.

The Critics and Isaiah

The position of these critics concerning the Book of Isaiah can be briefly stated as follows. The book is considered to be the writings of more than one man. The first and original Isaiah wrote in the days of Hezekiah and we are told his work covers the first thirty-three chapters of the book bearing his name. The remaining chapters are supposed to have been written by some unknown prophet who lived two hundred years after the time of Hezekiah. Such a deduction is drawn from the fact that Cyrus is mentioned

by name in Isaiah 45: 1. The modernist ridicules the idea that Isaiah could have looked down the corridors of the centuries to foresee events two hundred years later and actually name the king who would conquer Babylon. In order to get around having to accept the fact that a prophet, Divinely inspired, could foresee the future, the critics have invented the idea that another prophet, a second Isaiah, wrote the balance of his book. Also, because the Book of Isaiah contains two types of messages, these critics reason that one man could not have been the author of the entire book.

Two Messages

Isaiah did have two types of messages to give. One was a message of destruction addressed to the peoples and nations of the Euphratean civilization in existence in his day. It was a message of judgment, predicting the downfall of one nation after another and the final removal of Israel from her land. The second message is one of hope and comfort, addressed to a people whom the Prophet declares are the seed of Abraham but who have lost the knowledge of their identity. He places these people as residing in the isles of the sea and inheriting the desolate heritages of the earth. He calls upon them to "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you" (Isa. 51: 1-2).

Since this latter message of the Prophet was one of happy expectation and cheer, in contrast to his first message of doom to a dying civilization, it is only natural that it would be written in an entirely different vein, using style and expression in language which would differ from his former words.

The history of the Victorian age has definitely established that a civilization did spring up in the west in the exact place where Isaiah prophesied it would arise. Today the people of that modern civilization — the Anglo-Saxon-Celtic peoples — are awakening to the knowledge of their identity and a realization that Abraham is their father, just as Isaiah called upon them to do. How did Isaiah know all this? If God revealed these facts to the Prophet, why must it be considered too difficult for God to have also revealed the name of the conqueror of Babylon?

If the critic stumbles over the naming of Cyrus, and must construe

another Isaiah living in the time when Cyrus conquered Babylon as the author of that portion of Isaiah, what of the revelation of the coming of the Messiah given by Isaiah in the fifty-third chapter of his book? In detail Jesus Christ fulfilled these prophecies concerning Himself, and now that a manuscript of the Book of Isaiah has been found which antedates the time of Christ, the critics are estopped from assigning the writing of this prophecy to a time after the coming of Jesus Christ.*

Critics Confounded

The Isaiah who the critics admit lived in the time of Hezekiah also wrote that Babylon was to be overthrown like the evil cities of Sodom and Gomorrah before it (Isa. 13: 19). Even if Isaiah was astute enough, humanly speaking, to assume that Babylon was doomed to destruction in the course of events, how would he know the exact details to surround the destruction centuries later? He predicted that Babylon would become a barren waste and a desolation:

"It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there." (Isa. 13: 20.)

The present site of Babylon is described as follows:

"Ruins like those of Babylon, which are

* See "The Bible Is True," page 190, DESTINY for June 1949.

(Continued from page 236)

and are dependent for their sustenance upon the system they are disintegrating, which system, hitherto the "British Economic World Order," as defined by Arnold J. Toynbee, is also, as named by him, the symbolic "City of Destruction" suffering disintegration from within as well as attacks from without. Appropriately, a recent broadcast talk on this subject by Toynbee was entitled "Civilization On Trial," thus indicating that we are approaching the "Judgment" phase of the Great Pyramid's defined period of "Divine Assessment and Judgment." Here it should be realized by the reader that, a quarter of a century ago, we derived the designation from ancient Egyptian sources, as defining the period interpreted as ending on August 20th, 1953.

The three rival politico-economic factions are therefore symbolically within the "City of Destruction," as

but heaps of rubbish impregnated with nitre, cannot be cultivated, and so it is uninhabitable. . . . It is impossible today to get an Arab to remain in the vicinity of the ruins of this ancient city after dark. They, and the people of the surrounding countryside, assert it is extremely dangerous to approach this mound after nightfall because of multitudes of evil spirits by which it is haunted. One writer says, 'By their superstitious belief they [the Arabs and shepherds] are prevented from pitching a tent by night, or making a fold there.' " (Study in Daniel,* pages 51-52.)

Modernist Position Untenable

These conditions exist today, but never in the time of Isaiah, nor were they in existence up to the beginning of the Christian era since Babylon had not yet passed into oblivion. How did Isaiah so accurately describe the future conditions unless God revealed them to him? If God could reveal this coming desolation of the very site where the city of Babylon stood, could He not have revealed to the Prophet the name of the man who would conquer Babylon? There is no logic in the reasoning of the foolish who try to discount the majesty, glory and might of a God who can and does reveal the secrets of coming events to His servants the prophets. Thus, every honest and unbiased approach to the study of the Scriptures reveals how increasingly untenable becomes the position of the modernists.

* \$5.00 postpaid. Destiny Publishers, Haverhill, Mass.

they are represented in Revelation 16: 19. We even find the parallel circumstances in Jerusalem in A.D. 70. "It so happening," says Josephus (*Wars V, Vol. I*), "that the sedition of Jerusalem was revived and parted into three factions, and that one faction fought against the other; which partition in such evil cases may be said to be a good thing, and the effect of divine justice. . . ." Throughout the whole account of Josephus, the Idumaeans (Esau-Edom) — having become Jews in religion and politics — are represented as having continuously inflamed the rebellion, both within the City and without, even as they are doing today, both in the literal sense in relation to Palestine and its occupation, and in the symbolical sense in relation to World Economy (cf. our *Palestine: Esau Claims Possession*, 1946).* Thus is being

* According to *The Jewish Encyclopaedia* (Ed. 1925) and *The Encyclopaedia Biblica*, the Idumaeans (Esau-Edom) are comprised within modern Jewry.

Defenses Crumbling

In the present march of events there is overwhelming evidence of the coming complete rout of all these critics. Actually, they are even now unable to mend their swiftly crumbling defenses. When world conflict reaches its climactic hour, accompanied by the predicted heavenly displays of Divine power and glory, those who have belittled and despised His Word will join with those of whom John was speaking who are to call for the mountains and the rocks to fall upon them in their attempt to hide from "the face of him that sitteth upon the throne, and from the wrath of the Lamb" (Rev. 6: 16).

The Great Day of His wrath is near and it will be a day when He will vindicate His Word and the words of all His prophets. In the fulfillment of all foretold events God will give to the world a startling demonstration of His might and power that will strike terror into the hearts of the ungodly and all those who will not believe that He is Jehovah, the God of Israel. We who believe and understand can patiently await that day when God will magnify Himself before all peoples and nations and bring overwhelming defeat to the modernists. But we can also be assured that the time of waiting is soon to end, for next on the agenda of the Divine timetable are the awe-inspiring and majestic events which will discomfit all the enemies of God and of His Son Jesus Christ our Lord.

revealed the "body" of the "false prophet," whose "head" is Satan in opposition to that Spiritual "Body" whose "Head" is Christ (Eph. 1: 22-23). Thus also is being identified those who, in opposition to Christ and His "Church . . . His body," are referred to in Revelation 2: 9, as they "who say they are Jews, but are not, but are the synagogue of Satan." Esau-Edom is the inflammatory prime mover, not only in the disintegration of the symbolic City from within, but in the Satanic attack from without. This she does by the manipulation of money and money values in the world's markets. As Obadiah's prophecy and the prophecy of Ezekiel 35 reveal Esau-Edom as false Israel in occupation of the Land at the time of the true Israel's return, let us in the following Study review this "Penultimate Phase" of the fulfillment of prophecy from the viewpoint of the return of the True Israel.

THE BOOK OF THE KINGDOM

CHAPTER VII SAMSON THE NAZARITE

THERE WAS A MAN of Zorah, of the tribe of Dan, whose name was Manoah and he and his wife were childless. However, the Angel of the Lord appeared to his wife one day and said to her:

"Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son." (Judges 13: 3.)

The Angel of the Lord then proceeded to give her specific instructions. She was told to take great care and see to it that she did not drink any wine, nor liquors of any kind. She was to refrain from eating any unclean thing for she was with child. When her son was born, no razor was to be used upon his head, for he was to be a Nazarite and consecrated to the Lord from the day of his birth. The Lord declared that through her son He would deliver Israel from the Philistines.

A Nazarite

The root meaning of the term "Nazarite" in Hebrew, as well as in the Greek, indicates a "consecrated one" or a "devotee." Under ordinary vows men consecrated some material possession, but the Nazarite consecrated himself or herself, taking a vow of separation, thus dedicating themselves wholly to the service of the Lord.

Following the conversation with the Angel of the Lord, the woman went to her husband and told him what had happened:

"A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible." (Judges 13: 6.)

She related to her husband the conversation she had with the Angel with the result that Manoah entreated the Lord to send the man to them again so that they might be properly instructed as to how they should bring up this child. The Lord listened to his plea and the Angel of the Lord appeared again to the woman when she was alone. She went in haste to get her husband who asked the man if he was the one who had previously spoken to the woman. He replied that He was. Manoah then asked, "When the child is born and the words of the Angel have come true, how are we to train the child?" The Angel replied that the woman must do all that He had commanded her and refrain from wine and strong drink or any unclean food.

Secret or Wonderful

Manoah did not realize that he was talking with the Angel of the Lord so he pressed him to stay, saying that he would prepare food for him. But He replied that though His host detained Him, He would not eat any of his food. However, He instructed Manoah to make a burnt offering unto the Lord instead. Not knowing to whom he was speaking, Manoah asked for His name, saying he wanted to honor him when his message came true:

"And the Angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret?" (Judges 13: 18.)

The Hebrew word translated "secret" should have been

rendered "Wonderful." Ferrar Fenton translates this passage as follows:

"Why do you ask my name, — when it is Wonderful?"

Immediately our thoughts go to the use of this name as one which is applied to the Child of whom Isaiah was speaking when he said:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9: 6.)

Here we have the clue which identifies the Angel of the Lord who appeared to Manoah and his wife and also to Gideon. His name being "Wonderful," this immediately associates Him with the coming One who was later to be born of a virgin. Thus, we have confirmation of the fact that the Angel of the Lord is none other than our Lord and Saviour before He took upon Himself the form of man and was born as Jesus the Christ.

Manoah followed the instructions given to him and offered up a burnt offering to the Lord. As the flames ascended the Angel of the Lord ascended up in the flames and disappeared from their sight. Manoah recognized that he had indeed seen the Angel of the Lord and he exclaimed:

"We shall surely die, because we have seen God." (Judges 13: 22.)

But his wife said that if the Lord had intended to kill them He would not have accepted a burnt offering from them; He would not have let them see all they had seen, nor would He have given them instructions regarding the child.

Birth of Samson

Afterward the woman gave birth to a son and she called his name Samson, which in Hebrew means "the Brilliant." The child grew to manhood under the blessing of the Lord and when he was fully grown the Spirit of the Lord began to stir him. At the time he was living in the camp of Dan which lay between Zorah and Eshtaol.

Samson went down to Timnath, a city on the border of Dan, which was at times in the possession of the Philistines. There he saw a young Philistine woman with whom he fell in love and he returned home to ask his father and mother to get her for him for a wife. They asked him:

"Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?" (Judges 14: 3.)

But Samson was insistent with his father and mother, urging that they get her for him for he liked her or, as the Bible states, "She pleaseth me well." His parents were grieved for they were not aware that circumstances would come about for Samson to seek a wife among the Philistines with the approval of the Lord since He intended to use the results of those circumstances to discomfit the Philistines who ruled over Israel at that time.

At Timnath

Then Samson, with his parents, went down to Timnath. Evidently, prior to this trip, Samson had gone down to

Timnath and while there had wandered about in the vineyards of the place whereupon a young lion there had roared at him. The Spirit of the Lord came upon him and he tore the lion in two as easily as one might destroy a kid, though he had no weapon in his hand. This might have been the first revelation to Samson of the tremendous strength he possessed; however, regardless of that, he told the incident to no one, not even to his father and mother.

Arriving in Timnath, Samson's parents spoke to the Philistine maiden and stayed there in anticipation of the coming marriage. One day Samson went to look at the carcass of the lion he had slain and observed a swarm of bees in the skeleton, and honey there. He took some of the honey to eat, giving some to his father and mother. He did not disclose to them, however, where he had got the honey.

The Wedding Feast

Later Samson prepared a feast and thirty young Philistines were invited to be his companions to celebrate his approaching marriage with him. This was the custom as the bridegroom celebrated his coming marriage in a wedding feast at which his friends, but not the bride, were present. At the close of the celebration the friends of the bridegroom would accompany him to the home of the bride where he would claim his wife.

Because Bible students fail to recognize this custom of those earlier times, they have failed to comprehend the full significance of the Marriage Supper of the Lamb, which is an event to precede the triumphant return of our Lord when He will take His bride, the Kingdom, and, sitting upon the throne of David, will rule over the House of Jacob forever. At the Marriage Supper of the Lamb only the friends of the Bridegroom will be present. An understanding of these facts is essential in order to truly comprehend the full meaning of the events that are to precede and follow this Supper.

The Riddle

At his marriage supper Samson propounded a riddle to the thirty young Philistines dining with him. He told them that if they could answer the riddle during the seven days of the feast, he would give them thirty shirts and thirty suits of clothes. But, he said, if they could not tell the meaning of his riddle, they were to give him thirty shirts and thirty suits of clothes. The young men agreed and told Samson to tell them the riddle and they would listen to it. Samson said:

"Out of the eater came forth meat, and out of the strong came forth sweetness." (Judges 14: 14.)

At the end of three days the young men had not been able to guess the meaning of the riddle so they went to Samson's wife. (She is called his wife although he had not as yet married her. But an engagement to marry, or, as the Bible states, when they were betrothed, the woman became his wife although the consummation of the marriage was not completed until later.) The young men sought her out privately and said to her:

"Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house." (Judges 14: 15.)

Threat of the Philistines

Furthermore, they wanted to know if she had invited

them to her wedding only to make beggars of them. Frightened by their taunts and threats, she went to Samson and wept before him, begging him to tell her the riddle. Instead, she should have told him the cause of her sorrow. But, fearful for her life and the life of her father, she resorted to the pressure a young woman has applied from time immemorial to a lover when endeavoring to have her way. She said to Samson that he must hate her, for if he truly loved her he would explain the riddle to her. But Samson replied that he had not even told it to his father or mother so why should he tell it to her. Samson certainly had a great deal to learn if he expected such an excuse to satisfy her. It did not for she wept the more and day by day she appeared to him, weeping bitterly and imploring him to tell her the riddle. Finally, even Samson, strong man that he was, could not resist the tears of the girl he loved, for, as the account states according to Ferrar Fenton's translation, "She wore him out," with the result that on the seventh day he told her the riddle. She immediately told it to her countrymen, who said to Samson just as he was about to enter the bridal chamber before sunset of the seventh day of the feast:

"What is sweeter than honey? And what is stronger than a lion?" (Judges 14: 18.)

Samson retorted:

"If ye had not plowed with my heifer, ye had not found out my riddle."

Debt Paid

Samson evidently left immediately, for the Spirit of the Lord came upon him. He went down to the Philistine city of Ashkelon and slew thirty Philistine young men of that city and took their garments, giving them to the young men who had found out his riddle. But Samson was still furious and returned to his father's house without taking his bride.

It should be remembered that Samson was endowed with superhuman strength to punish the lawless wrongs to which his people were subjected at the hand of the Philistines. In going down to Ashkelon he had selected a city the men of whom were robbers and murderers, and in fulfilling his obligation he destroyed these destroyers of his people.

Samson Returns for Wife

After a while Samson's anger cooled and, taking a kid as a present, he returned to Timnath to take his wife. Arriving there, he found that her father had given her in marriage to another, stating that he thought Samson hated her and had rejected her. However, he offered to substitute her younger sister, whom he declared was better looking, but Samson refused to accept her for his wife. He declared he would be avenged this time upon the Philistines for the wrong they had done to him. Moffatt translates Samson's reply as follows:

"I shall be quits with the Philistines this time; I shall do them a mischief." (Judges 15: 3.)

Samson's Revenge

Samson caught three hundred foxes, or, as the Hebrew word signifies, jackals and proceeded to tie them together in pairs by their tails with a fire brand or torch fixed between the two tails. He then let loose these one hundred and fifty pairs of foxes among the cornfields, vineyards and

olive groves of the Philistines. This resulted in the destruction of the harvests in these fields as well as the orchards. No doubt Samson watched the results from the top of Zorah, for in the dry and sunny climate of Palestine such a fire, once started, would spread rapidly and burn fiercely.

Some have raised an objection to Samson's ability to secure that number of jackals. With the assistance of friends he could have secured that number very quickly, or by himself it would not have taken very long, for the jackal existed in the gardens and among the ruins and tombs in great numbers in Palestine.

Reaction of Philistines

This loss of their harvests stirred up the Philistines and upon inquiry they learned that Samson was responsible for the destruction of their crops, having done this because his wife had been given to another. Thereupon, the Philistines went up and destroyed the woman and her family, together with their house and possessions, with fire. Thus, Samson's wife suffered the fate she tried to escape when she betrayed his confidence and told the riddle to the Philistine young men. In fact, her betrayal of Samson's secret brought about conditions which led directly to the very type of death she had sought to avoid. Had she told Samson of the threat against her, the affair would have had a far different ending, for the young men who had threatened her life would have been slain by Samson. Samson's strength and bravery would have been sufficient to protect his relatives against the vengeance of those who threatened them.

Slaughter of Philistines

Samson told the Philistines that because they had slain his wife he would take vengeance upon them and he routed them headlong with a heavy slaughter. The Bible states:

"He smote them hip and thigh with a great slaughter." (Judges 15: 8.)

It is evident that when he attacked them in the fury of his strength there was great confusion among his foes. He smote them hip and thigh, i.e., those who fled and those who fought, for he cut down the brave who stood their ground and pursued, overtook and destroyed those who fled. After this conquest Samson went to the rock Elam and encamped in a cavern in the top of that rock.

Israel Fearful

Because Samson had attacked and killed many Philistines, the lords of the Philistines were aroused against him and gathered a great army for battle. This army encamped in Judah and advanced against the city of Lehi. The men of Judah asked the Philistines why they had come against them and the Philistines replied that they had come to seize Samson so that they might do to him what he had done to them. The people were in fear of the Philistines and of their rulers, so three thousand men of Judah went to Samson to the top of the rock where he was dwelling and said to him:

"Knowest thou not that the Philistines are rulers over us? What is this that thou hast done unto us?" (Judges 15: 11.)

Here we have a most interesting situation in the land of Israel at that time. The people were dominated by the Philistines and had been under their power and control for so many years that God had to raise up a man who in

his own strength could be used of Him to defeat Israel's enemies. Samson himself was actuated by revenge for wrongs done to him personally but the Lord purposely allowed him to be thwarted in his love so that He might use him singlehanded to defeat the Philistines. But, rather than oppose their oppressors, his own people would have delivered Samson into the hands of the Philistines.

Apropos of this is the following editorial from *DESTINY* for September 1938:

"History demonstrates that men of business, with a few splendid exceptions, are so engrossed with their individual occupations that they have no time for the greater issues, especially so if they might interfere with their profits. It was a poor tentmaker who plied his trade only to earn enough for traveling purposes and who left an enviable record of accomplishments.

"Who has not heard of Paul, read his letters and marveled at his spiritual endurance? But who can name a single businessman of his day or tell of his accomplishments? The only businessman mentioned is Alexander the coppersmith, named by Paul as doing him much evil. This evidently was the Alexander who had at one time been faithful (I Tim. 1: 20), but had turned against Paul, whose message no doubt was affecting his profits.

"There were many businessmen in Israel at the time of Gideon. The nation was under bondage to her enemies but who brought deliverance to the people? The businessmen? No. That deliverance came through a young man of a poor family in Manasseh. When Gideon began his task of cleansing the land of evil the businessmen of the city gathered together to stop him, even to the point of desiring to take his life. He was interfering with their business operations.

"At another time Israel was being ruled over by the Philistines. A young man of the tribe of Dan destroyed their corn because of what they had done to a young woman with whom he had fallen in love. Three thousand businessmen of Judah came to him and said, 'Knowest thou not that the Philistines are rulers over us? What is this thou hast done unto us?' What had he done to them? He had given the Philistines an excuse to lay tribute upon them; therefore, he was interfering with their business profits. They proposed to bind Samson and deliver him over to the Philistines in order to save the business situation. This was more important to them than ultimate deliverance from these rulers.

"Such instances of compromise by men of business for the sake of continued profits could be multiplied over and over again. However, we do not have to dwell upon records of ancient history for such examples. We have before us concrete illustrations in modern times of the timidity of businessmen to meet current issues. A correspondent, head of an organization dealing with serious current developments writes, 'The businessmen and the intelligentsia, we waste no time on — believing that history will repeat itself and they will do nothing but talk and compromise — being wiped out when the going is tough.'

"Some day the story of the present fight against the forces of evil will be told in all of its details. That record will carry very few of the names of those who could have contributed to the accomplishment of the seemingly unaccomplishable.

"Ezekiel condemned those who failed to stand in the breach in Israel's time of trouble. He says, 'They shall not come to the Council of My People, nor be recorded in the records of the House of Israel' (Ezekiel 13: 9, *Ferrar Fenton Trans.*)."

Destruction of Philistines

Samson's reply to the businessmen of his day who were disturbed over his actions was that what he had done to the Philistines was in retaliation for what they had done to him. But the men of Judah told Samson they had come to bind him and hand him over to the Philistines. Samson asked them to promise him they would not murder him themselves if he allowed them to bind him. They replied

that they would not kill him but simply turn him over to the Philistines. So he allowed the men of Judah to tie him up and they did so with new ropes and brought him to Lehi where the army of the Philistines was in camp. When the Philistines saw Samson bound and being delivered to them, they shouted aloud and made a great clamor in their triumph over him. But they had not counted on the next happening:

"And the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed [melted] off his hands. And he found a new [moist] jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith." (Judges 15: 14-15.)

Samson then said:

"With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men." (Judges 15: 16.)

Ferrar Fenton renders this verse:

"With the jaw-bone of an ass,
I have made them asses! —
With the jaw-bone of an ass,
I've slain a thousand men!"

Avenger of Blood

Very likely this is the origin of the expression that makes the ass the emblem of obstinacy and stupidity, for the Philistines certainly were stupid to arouse Samson after he had informed them that after avenging the murder of his wife he would stop harassing them. Actually, as the avenger of blood under the Israel law, it was well within Samson's rights to execute judgment upon those responsible for the murder of his wife and father-in-law. However, the Philistines did not recognize justice in behalf of an Israelite when involved in difficulties with the Philistines since Israel was under their domination. Following the slaughter of his enemies, Samson was terribly exhausted and thirsty and he cried out to the Lord:

"Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?" (Judges 15: 18.)

Water at Lehi

The King James version of the Bible makes it appear that water came forth from the jawbone used by Samson to slay his enemies. Actually, water came forth from a hollow or well at Lehi and not a hollow in the jawbone. The well from which Samson quenched his thirst was still there at Lehi when this account of Samson's exploits was being written. As translated by Moffatt, the account reads:

"Then God split the hollow at Lehi, and water poured from it; when he drank, his spirits rose, and he revived. Hence the spot was named Caller-spring (Enhakkore); it is at Lehi to this day." (Judges 15: 19.)

For twenty years Samson judged Israel and no doubt the fear of him during those years of his judgeship kept the Philistines subdued. The narrative then moves on to give the details of the events which culminated in the death of Samson.

Samson at Gaza

We are informed that on one occasion Samson went to Gaza, a Philistine city, where he visited a harlot. Having learned of his presence in their city, the men of Gaza made an ambush for him, declaring that they would kill him in

the morning when he tried to leave. But Samson left at midnight and pulled up the doors of the city gate with the two posts and the cross bar. Placing them on his shoulders, he carried them to the top of the hill opposite Hebron.

Life of Samson

The life and experiences of Samson have been a conundrum to many students of the Scriptures. Here was a man possessed of prodigious strength, upon whom the Spirit of the Lord would come from time to time so that he could perform great feats of prowess. In the incident just recounted, immediately after he left the harlot's house, the tremendous strength of which he was capable surged through his being and he carried away the doors of the city gates singlehanded. It has been difficult for Bible students to reconcile Samson's conduct at times with the inescapable fact that the Lord used him to carry out His will and gave Samson mighty strength when His Spirit came upon him. It is only when the life of Samson is considered as a whole that it is possible to resolve some of the difficulties. God purposely thwarted Samson in all of his desires to have a home life in order to arouse in him a hatred of the Philistine. In this way alone could He use Samson to overcome Israel's enemies. Samson's frustrations led him to prey upon the Philistines, not only in his own right, but also because they were the oppressors of Israel. His very strength and passion was used of God to bring defeat to those who were oppressing His people. Samson's weakness lay in his lack of discernment when it came to women. Though physically the strongest man who ever lived, he became weak when contending with the wiles of women who used his love for them to overcome him. This is very clear in this final account of his love for a Philistine woman who betrayed him.

Delilah

Samson fell in love with a woman in the valley of Sorek whose name was Delilah. The lords of the Philistines came to her and said:

"Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver." (Judges 16: 5.)

There were five lords of the Philistines — Gaza, Ashdod, Ekron, Ashkelon and Gath — so the bribe offered to Delilah was a handsome sum of money. It proved to be true that though Samson loved her truly, she was willing to betray him for a price. Coveting the money she was to receive, Delilah began to seek from Samson the source of his strength. She asked him why he was so strong and how he could be tied up so as to be tortured. Samson replied that if he were bound with seven fresh bowstrings that had never been dried, he would be as weak as other men.

Subtle Wiles

The Philistines brought the seven fresh bowstrings to Delilah who tied Samson with them. Meantime, men were concealed in her apartment awaiting the results. Delilah exclaimed:

"The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known." (Judges 16: 9.)

Delilah then accused Samson of deceiving her, so he

told her that if he were bound with new ropes his strength would be gone. They proved to be as ineffective as the bowstrings, however, when Delilah bound him with ropes. Accusing him of still lying to her, Delilah demanded to know the truth. She probably restrained her vexation, remembering that the Philistines would make it worth her while to hold her patience. Continuing to play the "game," Samson said that if she wove the seven locks of his hair with the web of the loom and twisted them in with the pin, his strength would fail. While Samson slept Delilah did this but when she woke Samson, declaring that the Philistines were upon him (for they were hiding in the chamber), he went away with the pin, beam and web.

This was too much for the patience of Delilah who then reverted to a woman's supreme strategy, using the one weapon most likely to overcome a man in love with her. She complained petulantly:

"How can you say, 'I love you,' when you do not trust me? Three times already you have cheated me; you have never told me why you are so strong. At last, as she pressed him every day and urged him [Ferrar Fenton translates this, 'So when she had worn him out by talking every day'], he got tired to death and told her all the secret." (Judges 16: 15-17, *Moffatt Trans.*)

Blind to Reason

Just why Samson should recognize the Philistine men as enemies, yet assume their womenfolk could be trusted is a mystery except that love had completely blinded his eyes to the truth. It would also seem that after Samson's earlier experience with the woman he was to marry, who betrayed the secret of his riddle, that he would have learned his lesson. But evidently his strong love prevented him from reasoning correctly, or else he would have refused to divulge his secret to Delilah. There is no doubt but that she played the part of an expert actress and led him on to the conclusion that he could trust her. So Samson finally explained truthfully:

"There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: If I be shaven, then my strength will go from me, and I shall become weak, and be like any other man." (Judges 16: 17.)

Source of Strength

Samson's strength was not really in his hair as is so commonly believed; it lay in the keeping of his vow as a Nazarite. So long as he maintained that vow he retained his strength. As soon as he broke away from that vow by revealing to a woman of the uncircumcised Philistines the source of his power, and sacrificed his hair for the love he had for her, he dishonored the Lord and the Spirit of the Lord departed from him with the result that his strength was gone.

Philistines Take Samson

Delilah made her report to the Philistine lords, stating that Samson had at last told her his heart's secret. They came, then, to her apartment, bringing the bribe money with them. Evidently she was shrewd enough to get her pay before revealing the secret of Samson's strength to his enemies. Since this early record of the enemy using a woman to beguile a man into telling secrets which would enable the foes to overcome him or his people, nations have resorted to this method of sabotage with profitable results. This was much in evidence in the spy activities during both World Wars I and II.

Delilah waited until Samson had fallen asleep with his head in her lap. She called for a man to shave off his hair, then, awakening him, she told him that the Philistines were upon him. He arose, expecting to do what he had done before, not knowing that the Spirit of the Lord had left him. The Philistines seized him and, putting out his eyes, they took him down to Gaza where they bound him in chains and set him to grinding corn in the prison with the slaves. Thus, Samson's love of a woman who was willing to trade his devotion to her for financial reward brought about his ultimate downfall. Samson himself betrayed the Lord by disclosing to a daughter of the enemies of his people the source of his strength.

Samson's Death

A day came when the Philistines were giving a great feast to honor Dagon their god. It was to celebrate the fact that Dagon had delivered Samson into their hands. At the height of the merriment they called for Samson to be brought before them so that they might make sport of him. When the people saw him they shouted:

"Our god has now put
the foe in our hands,
who wasted our lands
and slew us in bands!"
(Judges 16: 24 *Moffatt Trans.*)

Into their midst came Samson, his long hair flowing about his shoulders, stumbling a little perhaps as he was led before the clamorous throng. Did he hear the name of Delilah in the cheers of the riotous crowds? Did his ears detect the words of the toasts to her there in the temple for the part she had played in bringing about Samson's degradation? We are not given these details in the Biblical account but Samson said to the boy who led him:

"Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them." (Judges 16: 26.)

The building was filled with men and women and all the Philistine lords were present, while on the roof there were three thousand men and women watching Samson. If Delilah was present, the revenge Samson was about to have upon those who were tormenting him also destroyed her, so the betrayal money did her little good:

"And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes." (Judges 16: 28.)

And Samson grasped the two middle pillars that supported the house; he braced himself with his right hand on one and his left hand on the other. Then he said: "Let me die with the Philistines." He pulled with all his might and down came the temple, killing the lords and all the people gathered there to celebrate his capture:

"So the dead which he slew at his death were more than they which he slew in his life." (Judges 16: 30.)

The Philistines had failed to take note that Samson's hair had begun to grow again. Though in disclosing his secret to Delilah he broke his vow as a Nazarite, yet, when in his heart he truly repented and prayed to the Lord, his strength returned to him. Though he died with the Philistines, he took vengeance upon them for himself and for his people. After his death his brethren came, took his body away and buried it in the burying place of his father.

DESTINY'S FORECAST OF THE NEWS

DESTINY for December 1941:

"The present conflict into which we have been precipitated will test our national unity as no crisis in the past has tested it. Washington at Valley Forge faced a discouraging situation; Lincoln in the dark days of the Civil War realized the gravity of the conflict in his endeavor to preserve the Union; yet today the very existence of this nation as a free and independent country is at stake. This is so because the foe within is undertaking to capitalize upon our being involved in the world conflict to gain control over and dominate our entire domestic life. Only in the providence of God and through direct Divine intervention will it be possible for us to gain a victory over all these forces of aggression that would destroy our way of life and enslave this great people. Dark days and troublous times are ahead, the full realization of which will soon dawn upon our people."

Legislative trends today under bureaucratic controls are toward the destruction of our way of life and the enslavement of the people. — Ed.

* * * * *

DESTINY for November 1939:

"The very tactics for which both France and Great Britain condemn Hitler are now being practiced by Stalin. Chamberlain demands as requisite to peace that Germany restore Poland. Does he think for one moment that Stalin will give up that which he has seized? Both France and England failed to move against Hitler until too late to stop him in his ruthless acts. Are they not now making the same tactical error in their dealings with Russia? It was impossible to placate Hitler. Is there any reason to think such methods will be more successful with Stalin?"

Five attempts to reach an agreement with Soviet Russia have failed, with no grounds for the sixth conference in Paris to be an exception. — Ed.

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DESTINY for June 1946:

"With the defeat of Germany in 1945 a period of apparent peace has come. But that is only what it appears to be, for forces are at work to demonstrate that expectations of a lasting peace by present methods are in vain. At the moment we have entered the era which was publicized during World War II to be a period during which we could expect great prosperity. However, the foundations for the promised prosperity have not yet been laid, nor are the good times materializing, for strikes, with the resulting disorder, plus government regulations and a thousand and one controls, exist to plague men, all of which are contributing to prevent rapid recovery from war conditions."

Four years have passed since hostilities ceased and neither peace nor economic stability have been restored in the world. — Ed.

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DESTINY for June 1946:

"Just as God used the evil aggression of Germany in World War I to bring about conditions leading to the liberation of Jerusalem, and used the evil aggression of this same power in 1939 to bring to an end the military might of Babylon, so now a new force has arisen whose design is world domination and the advancement of whose aims will bring about war upon the economic and religious systems of Babylon. World War I brought the Bolsheviks to power and firmly established the powerful doctrine of Communism which has today penetrated into every land in the planned endeavor of the Soviets to disrupt and destroy world economy. Since the establishment of Bolshevism in Russia, Communism has had a phenomenal growth and is now becoming a serious menace to freedom and liberty in Anglo-Saxon lands.

More in evidence each day is the Soviet stand against Anglo-Saxon ideals and policies."

No comment necessary. — Ed.

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DESTINY for June 1946:

"It is also certain that if Russia elects to move in a military way, which we will be compelled to oppose by virtue of our national commitments, we will very likely discover the friends of Moscow well entrenched in our midst, completing the sabotage of our economy as they endeavor to assist our enemies."

FBI reports clearly establish the fact of the internal menace to be faced in the event of war with Soviet Russia. — Ed.

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DESTINY for June 1946:

"Let us also watch Washington, for continued controls emanating from bureaucratic sources there can have only one ending — the destruction of individual enterprise and initiative — which will ultimately end in the greatest economic crash the world has ever known!"

Already the fear of economic disaster is leading Congress to hesitate in approving further demands upon the taxpayer's income. — Ed.

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DESTINY for June 1946:

"We are living in an evil time and godless men have the ear of the people who, like sheep, are being urged to plunge over the precipice into the abyss of economic oblivion divested of all their wealth and possessions."

The proposal to add socialized medicine to the already staggering financial obligations assumed by our government is another indication of this trend. — Ed.

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DESTINY for August 1946:

"Many have not yet awakened to the full significance of the utter defeat of the military and political might of Babylon indicated in the total destruction of Germany's government and military power. Soviet Russia is undertaking to assume the authority and power Germany has relinquished, but Russia is not a part of the Babylonian System. This is made clear in Scriptural references to Gog and the land of Magog (Ezekiel 38 and 39), who are not of the Babylonian Succession of Empires, but are a line of enemy peoples (called the heathen) who are not content to contend for world power alone. They desire the complete annihilation of God's people. Now that the Times of the Gentiles have ended, the nations, which will include most of Asia, are girding for conflict under the leadership of Gog."

Since this was originally published China has come into the orbit of Soviet influence and the red tentacles continue to reach out into all parts of Asia. — Ed.

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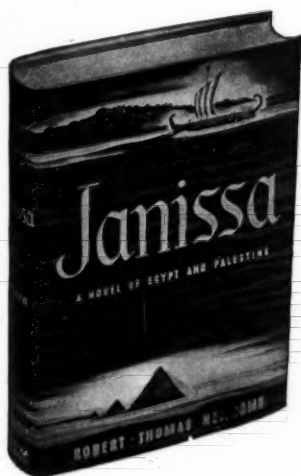
DESTINY for January 1947:

"DESTINY has for years pointed out the menace to our security and peace in the Soviet program, as Communists carry on their activities in this nation. We are just beginning to move in an endeavor to make our defense secure after the enemy has infiltrated into many key positions. It has now become a herculean task because of our national stupidity in refusing to heed the persistent warnings of danger in the past, for the insidious activities of the enemy within were pointed out again and again."

See "An Alarming Situation," an editorial in this issue. — Ed.

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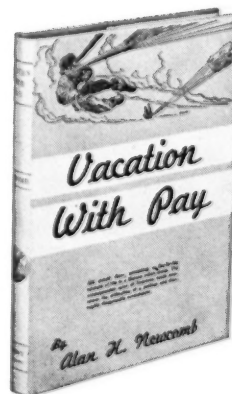
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